HISTORY OF NAZARETH PENNA

1740 - 1940

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AND ALL THESE THINGS CAME TO PASS
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1740 - SCRIPTURAL LAW - 1940
GRACE I. BRUNIG
OCTOBER 28, 1939

Two Centuries of Nazareth

1740 1940

By Vergilius Ferm

Publisher

NAZARETH, PENNSYLVANIA, BI-CENTENNIAL, INC.

1940

Printed by
Nazareth Item Publishing Co., Inc.
Nazareth, Pennsylvania
1940

Frontispiece Legend

No. 1—Wreck of the "Irene", *1758.*

No. 2—Zeisberger preaching to the Indians.

No. 3—First House of Nazareth, *1740.*

No. 4—Second House of Nazareth, *built 1740.*

No. 5—The Whitefield House, *built 1740.*

No. 6—Nazareth Hall, *built 1755.*

No. 7—The Single Sisters' House, *built 1784.*

No. 8—Former Moravian Church, *built 1841.*

No. 9—Principal's House of Nazareth Hall, *built 1819.*

No. 10—First Public School House, *built 1854.*

No. 11—Present Moravian Church, *dedicated 1862.*

No. 12—Schoeneck Moravian Church, *built 1888.*

No. 13—Old Nazareth High School, *built 1868.*

No. 14—St. John's Union Lutheran and Reformed Church, *built 18*

No. 15—Fairview Public School Building, *built 1901.*

No. 16—Haman Evangelical Church, *built 1901.*

No. 17—St. John's Lutheran Church, *built 1908.*

No. 18—Grace Mennonite Brethren in Christ Church, *built 1911.*

No. 19—Holy Family Roman Catholic Church, *built 1908.*

No. 20—St. John's Evangelical Reformed Church, *built 1907.*

No. 21—Nazareth Junior High School, *built 1912.*

No. 22—Nazareth High School, *built 1923.*

No. 23—Nazareth Y. M. C. A., *built 1918.*

Two Centuries of Nazareth

1740 — 1940

By Various Contributors

Published By

Nazareth, Pennsylvania, Bi-Centennial, Inc.

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Dedication

To all the Sons and Daughters of

The Barony

who aided in the evolution of

Nazareth

Preface

Two hundred years ago today, at the suggestion of George Whitefield, Peter Boehler, Anton Seiffert and Henry Antes inspected the tract of five thousand acres which Whitefield had purchased from Judge William Allen and which was to be the nucleus for the Nazareth of the future.

Today it is our pleasure to present to our fellow-citizens a History of the community, from the Barony to the Borough, a volume which shall record unto posterity the proud heritage which is ours, and which it behooves us to carry on into the next two centuries.

Because Nazareth has had a communal origin peculiarly its own, its history naturally falls into two separate parts. Part I on Historic Nazareth from 1740 to 1856 has been compiled from the original Moravian Church Records by the Rev. G. M. Shultz, M. A., Librarian of the Moravian Historical Society, under the editorial supervision of Dr. A. A. Ettinger, Professor of History in the Moravian College for Men, Bethlehem, Pa. Both the compiler and the editor of Part I wish to express their deep appreciation of the brilliant translating services of the Rev. Frank S. Schramm, Miss G. Elizabeth Bahnsen, and the Rev. Samuel C. Zeller, A. M., without which the narrative could not have been prepared.

Part II on Modern Nazareth since 1856 is the work of various contributors, whose work in each instance is duly acknowledged in the footnotes pertaining to each section. The Historical Committee would here express particularly its appreciation for the labors of Sylvester H. Eberts, Esq., who so efficiently gathered the diffuse details concerning the numerous commercial houses which are included in Chapter XVII. It is the earnest hope of the Committee that this division of responsibility and descriptive approach will conduce to a wider satisfaction among the readers of this work and the citizenry of this community.

The Historical Committee

May 7, 1940.

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PART ONE

Historic Nazareth

1740 — 1856

Compiled By

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CHAPTER ONE

The Founding of Nazareth, 1740-1744

THE story of Nazareth, like that of many another American colonial community, begins, not in a fertile valley of Pennsylvania, but in the heart of Central Europe where, in the fifteenth-century Bohemia of John Hus, there began a small but saintly communion, variously known as the *Unitas Fratrum, Fratres Bohemiae,* or, as in contemporary America, Moravians.[1]

During the ensuing three centuries religious persecution drove this people to Protestant centers in Poland and Germany. In the latter country, early in the eighteenth century, they found succor and surcease from their wanderings at Berthelsdorf in Saxony, the seat of a young nobleman, Count Nicholas Ludwig von Zinzendorf, patron and benefactor of other Protestant sects, likewise harried for their faith.

One of these groups comprised the followers of Kaspar Schwenkfeld, a German nobleman of Silesia, whose unorthodox views on the sacrements had won for him and his Schwenkfelders, as they were called, the continued hostility of both Catholics and many other Protestants.

A decree of banishment against the Schwenkfelders by the Elector of Saxony on April 4, 1733, led Zinzendorf to advise their departure to the new American colony of Georgia, recently founded by a far-sighted and humanitarian Englishman, named James Edward Ogle-

[1] This account is based on a thorough search and analysis of the following sources:

1. Nazareth Moravian Church Diary, 1740-1939.
2. Nazareth Moravian Church Register, 1742-1939.
3. Nazareth Moravian Single Brethren's Diary, 1775-1812.
4. Nazareth Village Committee Minutes, 1779-1784.
5. Nazareth Moravian Overseers' Committee Minutes, 1785-1856.
6. Nazareth Moravian Board of Trustees' Minutes, 1856-1939.
7. The Gnadenthal Diary, 1757-1760.
8. The Christian Spring Single Brethren's Diary, 1757-1764.
9. The Friedensthal Diary, 1758-1764.

thorpe. In England, Zinzendorf had been the friend of both his father, Sir Theophilus Oglethorpe, and Prince Eugene, the founder's commander in his youthful military days; and the Count fully expected to secure for the Schwenkfelders a grant of land and free passage to Savannah, both of which Oglethorpe immediately offered.

The impoverished Schwenkfelders set out in the spring of 1734, accompanied, at their own request, by George Boenisch, a Moravian evangelist. Upon arrival in Holland, however, they found that their request to the Georgia Trustees in London for financial aid had failed and, altering their plans, they embarked for Pennsylvania, whither they had likewise been offered free passage, and where, in the beautiful and peaceful Perkiomen Valley, they established their settlement.

George Boenisch had accompanied the Schwenkfelders and, serving as best he could, had tarried for some time among them, studying the position of religion in eastern Pennsylvania, so that, on his return to Europe, he was compelled to report a most deplorable state of religious affairs in the colony.

The decree of banishment against the Schwenkfelders seemed, meanwhile, to presage similar action against the Moravians and even Count Zinzendorf himself. The natural desire for a haven of safety, coupled with a zealous wish to do missionary work among the Creek and Cherokee Indians, now led Zinzendorf, early in 1735, to confer directly with Oglethorpe, who had returned to London from his first period in Georgia. The result was an agreement whereby the Moravians purchased from the Trustees a tract of about five hundred acres on the Ogeechee river not far from Savannah. As his most recent biographer has said, "Oglethorpe did his full share in securing financial credit as well as cash contributions for their material welfare, while he also succeeded in obtaining for them the approval of Bishop Edmund Gibson, Anglican Bishop for the Plantations".[2]

By February 6, 1735, the first band of ten Moravians was ready and left for Georgia under their future Bishop, Augustus Gottlieb Spangenberg, who had received a personal grant of fifty acres within the limits of the present city of Savannah. Upon their arrival

[2] Ettinger, Amos A. *James Edward Oglethorpe, Imperial Idealist* (Oxford, 1936). p. 171.

in Savannah on March 22 of that year, they immediately began to construct a log cabin on the Spangenberg lot in town, and soon after commenced farming operations on their plantation with some promise of success.

Despite the illness of some of the settlers, owing to their failure to cope successfully with the dreaded malaria, from which some ultimately died, and because of which a few returned to Europe, Spangenberg persisted in preparing for the arrival in Savannah on February 16, 1736, of twenty-five more Moravians, led by Bishop David Nitschmann who, as Missionary to the Indians, had sailed in the good ship, *Simmonds,* with Oglethorpe and the Oxford Methodists, Benjamin Ingham and John and Charles Wesley.

Nitschmann, like Spangenberg, had received a grant of land and for the next four years the sober, steady, industrious Brethren labored faithfully against growing difficulties to win the concurrent praise of all their Georgia colleagues. Although the sometimes irascible President of the Georgia Trustees in London, the Earl of Egmont, had rather uncharitably dubbed Nitschmann's band of emigrants "a lot of enthusiasts . . . . who take it in their head that everything which comes uppermost is the immediate impulse of the spirit of God", Charles Wesley lauded them as "the most laborious, cheapest workers and best subjects in Georgia", and his erstwhile colleague, Benjamin Ingham, affirmed them to be "not only the most useful People in the Colony, But also they are certainly the holiest Society of Men in the whole World".[3]

But the departure of their leaders, together with the abiding presence of the Spaniard on Georgia's southern frontier, and the consequent imminence of war, conspired to wreck the Moravian venture in Georgia and thereby have a definite influence on the history of Nazareth in Pennsylvania. Having fulfilled his mission in Georgia as pioneer, Spangenberg left on March 15, 1736, to succeed George Boenisch in Pennsylvania where, except for a brief visit to the mission at St. Thomas, now the Virgin Islands, he labored, both spiritually and with his hands, for the next three years until recalled to Europe in October, 1739. Having ordained Anton Seiffert as pastor of the Savannah congregation in the first ordina-

[3] For this account of the Moravians in Georgia see Ettinger. *James Edward Oglethorpe, Imperial Idealist.* pp. 170-172. For a fuller discussion of the subject see Fries, Adelaide L. *The Moravians in Georgia, 1735-1740* (Raleigh, North Carolina, 1905).

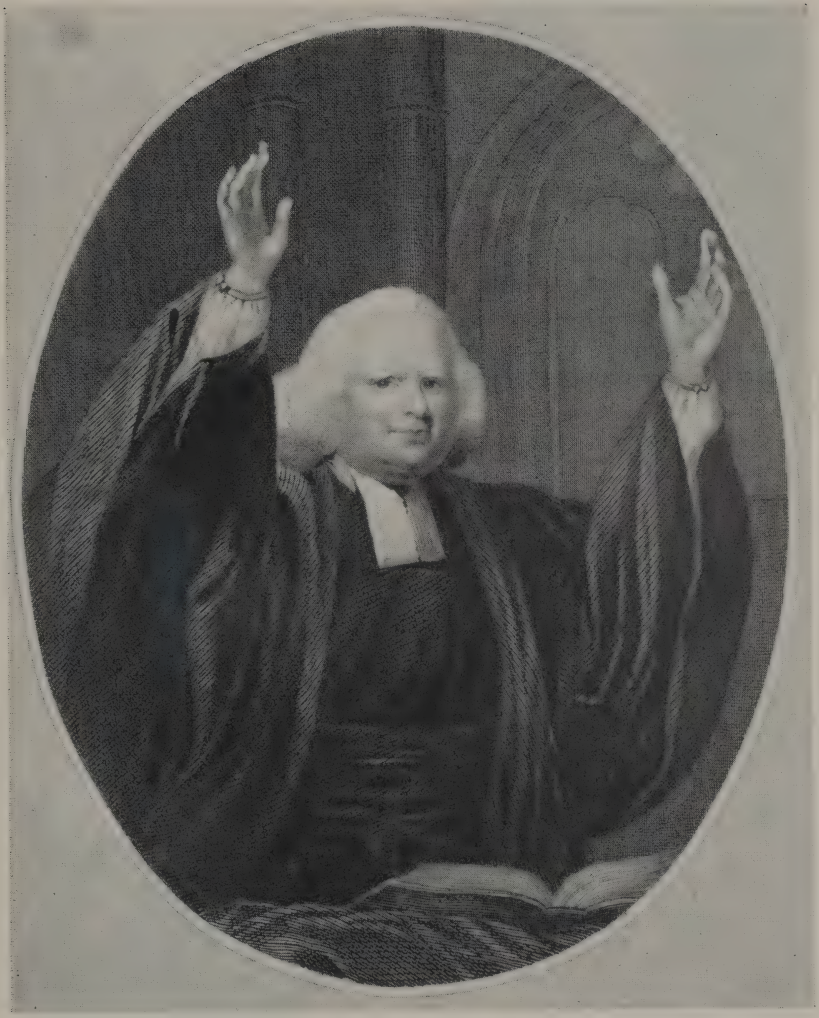
tion service by a bishop in America on March 10, 1736, Nitschmann followed Spangenberg to Pennsylvania in April for a regional survey and sailed for Europe on June 23 of that year.

The hardest blow, however, was the result of an eruption of Spanish border strife. As Zinzendorf himself had proudly told Oglethorpe, the pacific Moravians had come to Georgia "not because they were poor, but that they might advance the Gospel". In the words of a modern historian,

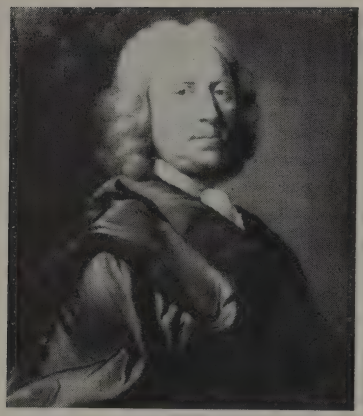
> "Opposed to military drill from the very beginning, they had obtained Oglethorpe's promise of exemption therefrom during his second visit to the colony, only to find during his subsequent absence in England that the Trustees were unwilling to grant total exemption, asking for the services of one man from each of Spangenberg's and Nitschmann's cohort. The sole alternative to this was departure from the colony. The outbreak of Spanish hostilities, following hard after Nitschmann's return to Germany and Spangenberg's foray into Pennsylvania, proved an insurmountable barrier to their missionary efforts among negroes, whites, and Indians, and with the courage that is so infinitely greater than the physical, these heroic Christians informed the Trustees that 'they could not in conscience fight and, if expected so to do, they must leave the country'. The situation had become an *impasse* and the Moravians soon sought the quiet, pleasant valleys of Pennsylvania".[4]

The leader of the Moravian migration was Peter Boehler, who had become acquainted with the sect at the University of Jena between 1731 and 1737 and, after ordination that year, had gone out the following year to Georgia. But the guiding spirit was the son of an English inn-keeper, George Whitefield, who, while at Pembroke College, Oxford, had become imbued with the spirit of Wesleyan Methodism and, despite subsequent separation from the Wesleys over doctrinal differences, had made recurrent voyages across the Atlantic for the propagation of his evangelistic mission. When then, on January 1, 1740, Whitefield, for the second time in this capacity, arrived at Savannah in his sloop of that same name, he found a colony, whose leader, Boehler, he did not know, but

[4] Ettinger. *James Edward Oglethorpe, Imperial Idealist.* pp. 218-219.



George Whitefield.



JUDGE WILLIAM ALLEN

PETER BOEHLER

of whose principles he had heard and some of whose people he had met in London and Oxford, a colony whose precarious condition was self-evident. Accepting Whitefield's kind offer, the remnant of an already decimated flock left Savannah in his sloop on April 13, 1740, and landed twelve days later at Philadelphia.

Spangenberg and Nitschmann, of course, had already returned to Europe and no reception committee met the wanderers who now must seek a fresh start amid new environs. While the others sought temporary refuge with relatives or acquaintances in or about Germantown, Peter Boehler and Anton Seiffert proceeded to the farm of Christopher Wiegner, a Schwenkfelder of Skippack in the north central portion of Montgomery County, the headquarters of Boenisch and Spangenberg whenever they had come this way.

Shortly after their arrival here, Whitefield came into the environs of Skippack on one of his preaching tours, and at one service, in which Whitefield addressed a large gathering of people, Boehler followed with a German discourse for those who could but poorly understand English.

In a conversation held on May 5, 1740, Whitefield asked Boehler to attempt the location of a site for a school for negroes which the former wished to build on a tract of five thousand acres purchased by him on May 3 from Judge William Allen of Philadelphia, the noted land speculator whose fishing lodge, Trout Hall, became the central site for what is now Allentown. Temporarily at liberty from ecclesiastical obligations, Boehler immediately and enthusiastically accepted and, within twenty-four hours, set out in the company of Seiffert and Henry Antes, a former member of the Reformed Church, who joined the Moravians, built most of their mills, houses and barns, and attained fame as "the pious layman of Skippack".

The destination of the triumvirate was what was then styled the Barony of Nazareth and their route seems to have lain along the King's Highway to its end at the time, known as Irish's stone quarry, located on the Saucon creek at or near the junction of the roads which lead respectively from the present Freemansburg and Hellertown to Bethlehem. Beyond Bethlehem they penetrated the forest primeval for another ten miles, emerging, finally, toward nightfall, on the Barony hard by the Indian village of Welagamika, dominated by one Captain John who was to become the cause of

considerable trouble to the Moravians before they could persuade him to leave. Here, under the spreading branches of a mighty black oak which stood close to the junction of the roads leading from the future Nazareth and the Rose Inn to Friedensthal on the banks of the Bushkill, they found a night's repose.

Early the next morning, May 7, they began to inspect the tract and by nightfall had concluded that this was the best site for Whitefield's purpose.

Returning the next day to Skippack, Boehler reported favorably to Whitefield who asked him to supervise the erection of the proposed building. Still temporarily unengaged, Boehler accepted and on May 29 he, Anton Seiffert, John Martin Mack, the Zeisbergers, Matthias Seybold and the other Georgia migrants to Pennsylvania set forth for that locality which Whitefield, with the proposed school and village in mind, had named Nazareth. At eventide on May 30, 1740, the Moravian colony had nestled under the mighty tree which has become known as "Boehler's Oak".

While the pioneers built a temporary shelter of branches and limbs, Whitefield's agents had arrived to stake the site of the "Stone House", which is still known today as the Whitefield House. Then, while Boehler returned to Skippack and adjacent communities to engage masons, lime-burners, and other skilled craftsmen, the Brethren began to erect a log dwelling but a few yards west of the northwest corner of the big house. This was ready for occupancy by the end of June.

Exceedingly rainy weather so deterred the work on the stone school house that the inability to bring it under roof before winter was readily evident, compelling the Brethren to turn to the hasty erection of a second log dwelling, now known as the "Gray Cottage", for adequate winter quarters.

There now occurred an unfortunate episode. Having made one futile journey to Philadelphia to confer with Whitefield, who had been expected back from another visit to Georgia, Boehler in November went again and this time found his patron in an unfriendly mood. Aroused by a doctrinal dispute with John Hagen, a Moravian missionary in the South, and prejudiced by outside influences against the Moravians, Whitefield, after a futile disputation with Boehler, worthy of the most medieval scholasticism, brusquely ordered the Moravians to leave the tract instantly. The news of this

First House in Nazareth (1740)

Log House Built 1740
"The Gray Cottage" (Still Occupied)
First School House of the Barony

debacle came to the ears of Nathaniel Irish, the miller at Saucon Creek, who, tired of theological polemics and sectarian bigotry, had discarded church connections but not his Christianity and who now persuaded Whitefield to permit the Moravians to remain on the Nazareth Manor for the winter. As land agent for William Allen, Irish further offered to sell to the Moravians on easy terms a most desirable tract of five hundred acres on the north bank of the Lehigh river at the mouth of the Monocacy creek, in what is now a residential section of West Bethlehem. This offer Boehler declined.

On December 18, 1740, two months after the event had been foretold, Bishop David Nitschmann, his uncle, David Nitschmann, Senior, the latter's daughter, Anna Charity Nitschmann, who later became the second wife of Count Zinzendorf, and two other Moravians arrived at Nazareth with a commission to purchase land in Pennsylvania whereon to establish a settlement similar to those already maintained in Europe. Boehler now received a call to labor in England and, before sailing in January, 1741, introduced Nitschmann to Nathaniel Irish who repeated the offer which Boehler had previously declined. By February, 1741, an agreement was reached whereby Irish sold to the Moravians a tract of five hundred acres extending northward from the Lehigh River on both banks of the Monocacy. Although not officially consumated until April 2, it seems that the Moravian Brethren were so certain thereof, that they began much earlier to fell trees for a log dwelling, the work progressing so rapidly that by June 27, 1741, the last of the Nazareth pioneers, together with all their worldly goods, had been safely taken to the new house situated on the hill-side on the east bank of the Monocacy just west of the present site of the Hotel Bethlehem.

The death of Whitefield's able business manager, William Seward, having so embarassed him financially that he could not even hold his Nazareth estate, much less prosecute his plans, the Moravians in England, at the very moment that the Nazareth group departed for Bethlehem, now commenced negotiations for the purchase of the Nazareth Tract. On July 16, 1741, title to the property was transferred to George Stonehouse, agent for the Moravians, in Middlesex, England, and by September the welcome news had reached Bethlehem. But the local situation required all possible attention and, though an occasional visit may have been paid to the newly acquired property at Nazareth, no real attempt to occupy the place permanently was made for over a year.

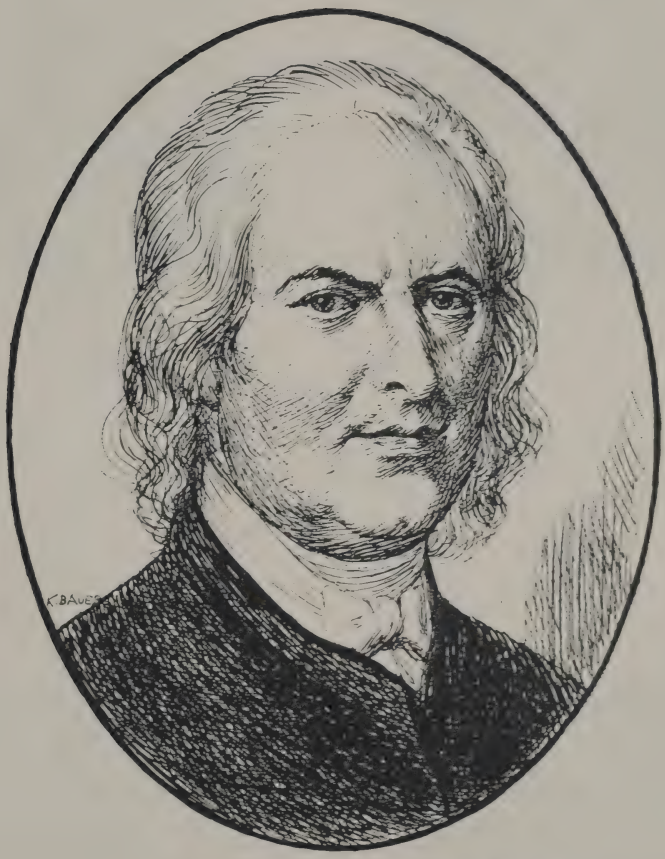
After the wealth of material concerning that first attempt, there now seems to follow somewhat of a hiatus in the history of Nazareth, broken only by two issues: the proposals made at the meeting on "Gemeintag", June 24, 1742, to build houses at "half hour" intervals between Bethlehem and Nazareth, presumably about a mile and a half apart, where missionaries and other travelling Brethren might find refuge and become accustomed to isolation, and the perennial problem of Captain John and his Indians.

On March 22, 1742, at the first meeting of the Fourth Conference of Religion, held at Germantown, Henry Antes was commissioned to investigate the difficulties still existing between the Moravians and the Indians under Captain John who remained ensconced at Welagamika on the Nazareth Tract. There is no record, however, that Antes ever carried out these instructions. On June 25 Zinzendorf, his daughter, and several associates visited the site of that first settlement, at which time the Count, in an interview, tried to explain the new Moravian legal and territorial rights of property to Captain John and his cohort. But Zinzendorf labored in vain. On July 3, following the receipt of a letter from Nathaniel Irish concerning the Indians, the Moravian Council generously offered to allow them to remain:

> "If the Government can convince the Indian, Captain John of Nazareth, that the land which has been bought and warranted to us is the honorable proprietor's, we are willing that the said Captain continue his occupation of our land, and enjoy the use of all the land he has hitherto cleared. We will also consider him as our tenant, but without any payment of rent to us, because the said place has been a settlement of his forefathers, and we will not force anybody to surrender such a right, even though such right were but imaginary".[5]

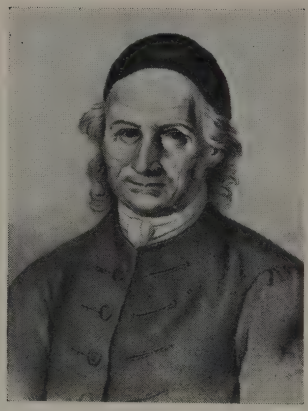
At the same time plans were completed to send a selected group, comprising the English contingent of the recently arrived First Sea Congregation, to settle at Nazareth as the nucleus of an English-speaking congregation. Count Zinzendorf, himself, held a detailed interview on this project with the group on July 24 and the next day accompanied them to Nazareth, which then consisted of the two log houses, the newer of which was to be their home, and the partly

[5] Nazareth Diary, July 3, 1742.



Nic. Ludwig Gottf. Graf von Zinzendorf

Anna Nitschmann



David Nitschmann

Benigna Zinzendorf

Countess Dorothea Zinzendorf

built Whitefield school house. Although he left Nazareth within forty-eight hours thereafter on one of his periodic visits to the Maguntsche Indian country, now Macungie, he first addressed to the congregation at Bethlehem an appealing letter, soliciting their aid for the Nazareth pioneers with both prayer and labor.

The purpose of this establishment at Nazareth had been to make that the central church village and make Bethlehem the school center. Nazareth, therefore, in the words of Bishop Levering, should "assume an English character at the beginning, under the English laws bearing upon the case".[6] English preaching, which had already begun at Bethlehem, was now diverted to Nazareth, and the future of the new community seemed assured when in September a major revision in the organization of Bethlehem, creating it a "church village", completely changed the situation.

By October 9, 1742, the entire English community of eighteen souls at Nazareth had departed for Philadelphia where most of them formed a nucleus for an English-speaking congregation, leaving the Nazareth Tract once more to Captain John and his Indians who, still sorely grieved over the chicanery of the "Walking Purchase" of 1737, were therefore resolutely averse to vacating their old domain despite the fact that the Moravians had fully and legally bought and paid for the land.

In order to safeguard their interests against possible Indian depredations, the Moravians sent Matthias Seybold and his wife to occupy the premises, who, after a few months, were succeeded by Michael Miksch and his wife who sustained their lonely vigil until January 30, 1743.

It was thus during this period that Count Zinzendorf on December 26, 1742, returned to Nazareth to settle *in toto* and *in ultimo* the claims, real, imaginary, or spurious, of old Captain John who sought reimbursement for some rather vague improvements which he claimed to have made. In a generous agreement which, although it seems not to have pleased the provincial authorities, nevertheless successfully effected the departure of Captain John's Indians into the hinterland, Zinzendorf settled the exorbitant claim and agreed to pay in installments, one-third down, for the Indian huts, a peach orchard and a small field of wheat, both of which they had planted —in short, the maximum price asked by them in their most deter-

[6] Levering, J. M. *A History of Bethlehem* (Bethlehem, 1903). p. 148.

mined state of mind. The agreement, of which a German version exists to this day, was entrusted by mutual consent to a neutral custodian, Moses Tatamy, Chief of the Delawares and one of David Brainerd's Christian Indians, who never betrayed his trust.

On January 30, 1743, Michael Miksch and his wife were relieved by the Gottlieb Demuths who for the next six months held forth in the loneliness of the wilderness until July 18 when John C. Francke, his wife, and his assistant, John C. Heyne, together with a nucleus of ten boys, arrived to begin, in the "Gray Cottage", that little old log house built by those pioneers of 1740, the first school on the Barony of Nazareth, the lineal ancestor, despite many intermediate wanderings, of Nazareth Hall.

Having received from Henry Antes the use and income of a farm and a mill in Frederick Township, Montgomery County, the school in 1745 was moved thither, and subsequently removed from place to place as contemporary circumstances demanded, until in 1759, still a school for Moravian boys only, it returned to Nazareth Hall. Here, under its headmaster, the first regularly appointed pastor of the Nazareth congregation, the Rev. Francis C. Lembke, it survived for two decades until 1779 when, because of financial problems, the uncertainties of the Revolution, and the paucity of resident students, Nazareth Hall was closed.

For some time before that July of 1743, Henry Antes had recommended that, since Bethlehem was to be devoted more largely to schools, commerce and manufacture, and thus also would become the center of the Moravian Church in America, the Nazareth Tract should be divided and developed into at least six farms or plantations. The story of Nazareth, therefore, must include mention of the "Upper Places": Nazareth (after 1771 called "Old Nazareth"); Christian Spring; Gnadenthal; Friedensthal; Gnadenstadt, projected but never built; Gnadenhoehe, spoken of but never even begun; and the Rose Inn, which served its purpose for twenty years.

In August, 1743, the news came to Bethlehem of the "Great Wedding" at Marienborn in Germany on May 27, when thirty specially chosen young bachelors married thirty equally carefully selected maids in one great service under direct pledge of migration to America. This group was included in the "Second Sea Congregation", of which a goodly number were destined to settle at Nazareth. To prepare a suitable reception for the newcomers, the Breth-

ren now sent masons to Nazareth to complete the Whitefield House, and on October 14 the carpenters of Bethlehem, in Bishop Levering's words, "went in a body to Nazareth to raise the framework of the roof and begin to shingle it",[7] lest, as they feared, it would not be ready in time.

Meanwhile, on October 8, in accordance with Henry Antes' recommendations, Anton Seiffert, Peter Boehler, who had returned to Pennsylvania with the First Sea Congregation, Bishop Nitschmann, and Andrew Eschenbach had visited Nazareth to find, in a thorough inspection of the entire tract, the best places for permanent springs and therefore building sites. Fortunately for the colony they found at least six perennial springs.

The passage of time made haste imperative and on December 9, as the immigrants reached Bethlehem, twenty carpenters were despatched to Nazareth to finish the big house, a goal attained as the old year closed.

On January 2, 1744, thirty-two young married couples, most of them participants in the "Great Wedding" of the previous year, set out for Nazareth. No road lay ahead for these travellers; only a trail through ten miles of the forest primeval, a trail where the men used their axes to clear away the underbrush which often obscured and obstructed the path. With a "snack" for refreshment and singing joyously as they marched, the tired migrants reached Nazareth before nightfall. Here they were welcomed by Bishop Nitschmann, Peter Boehler, Anton Seiffert, and Nathaniel Seidel, who had preceded them. After supper, and during the evening prayer service, a large room on the first floor of what is now Whitefield House was consecrated as a chapel where all the inhabitants of the "Upper Places", as they came to be called, might meet in church assembly at will.

To any casual observer of the day, the building must have seemed large for it was fifty-six by thirty-five feet in size with a full-length basement, two full stories and a mansard roof which supplied a third floor for sleeping in addition to an attic, available in emergencies. The basement contained the kitchen with its great fire place, which is still there, and its swinging "crane" for large pots and kettles. Here also in all likelihood was the dining-room. This, then, was the first church home of the Barony, the great stone house,

7 Levering, *History of Bethlehem*, p. 162.

still standing today as a monument to the master workmen who built it, and now known as Whitefield House.

Here, then, the newcomers spent the remainder of their honeymoon; here they faced the problems of life; and here they sought and found, but a few hundred yards directly south of Whitefield House, a suitable site on which to found a permanent plantation.

On January 18, two weeks after the Nazareth organization had been effected, the brevity of human life was forcefully brought home to the young people by the death and burial in what is now known as Indian Cemetery of George Kremser. But this was merely an interlude. Throughout the spring and summer of 1744 the building program progressed so that a new Nazareth appeared to be rising when on November 30 Augustus Gottlieb Spangenberg returned to Bethlehem after an absence in Europe of almost five years. With him he brought the theory of the so-called General Economy, the practise of which was to prove the essential life at Nazareth during the next twenty years.

CHAPTER TWO

The Economy, 1745-1764

SPANGENBERG'S "general plan", which he brought back with him to Bethlehem in 1744, consisted of sixteen major propositions concerning the church, the people, the missions, and administration, all of which affected the Nazareth group in some measure, three of which particularly related to this community.

In the first place, as to the church, some central organization was to be permanently established, whence itinerant evangelists might proceed to labor among both Indians and settlers. Their support would come from a community of labor in the home congregation. The headquarters for both this irradiating ministry and the economic unity would be Bethlehem. The simplicity of "the Brethren" was reaffirmed in the refusal to call themselves either Protestant, Lutheran, or Moravian, and the Synod was to be "open to all servants of Christ who desire benefit from it for their denominations, or the salvation of their fellow men".[1] In short, the underlying idea was Christian fellowship, not denominational aggression. As to the people, although houses for the single Brethren or the single women were to be erected whenever absolutely necessary, the freer opportunities in America for matrimony and the wider usefulness than in Europe of married couples, led the authorities to refrain from undue emphasis on the single state. As to Indian missions, the primary approach was to be strictly undenominational with a particular emphasis on genuine conversion of the individual; and the Wyoming district must not be forgotten as Zinzendorf's prospective site for an Indian congregation. Finally, as to problems of administration, undeviating adherence to the principles adopted by the first seven Conferences was asked; the "Pennsylvania Testament" was declared a *sine qua non;* the financial structure was protected by a warning against untimely and embarrassing issuance of drafts against the general treasury;

[1] Levering. *History of Bethlehem.* p. 179.

and the importance of children in the Moravian scheme was implicitly recognized by the specific instructions that overseers of the children be chosen always because of their special fitness for this important work.

The three points which more distinctly applied to Nazareth were these: In the first place, while Bethlehem became the center of Moravian polity, the so-called "Upper Places" were to become almost literally the granary of the Economy. Six farms or plantations were therefore to be opened on the Nazareth Tract as a "Patriarchal Economy", to be the main source of material necessities for the General Economy, to which each such minor economy was to be amenable and accountable for the spiritual, social and economic conditions there prevailing. Each plantation was to have its main house in which common housekeeping was the usual rule and practice.

Secondly, the "big stone house" or Whitefield House was to become an institution for children, particularly for the children of itinerant ministers or others engaged in the work of the church.

Finally, while not intent on denominational evangelism, if a church settlement should come into existence in Nazareth, it might, other things being equal, be formed as a Moravian congregation.

These, then, were Spangenberg's regulations by which the new spiritual and material economy might be effected. If some of them, covering the general life of the church in those days, seem somewhat severe and peculiar today, it must be remembered that these settlers, coming from thickly populated communities governed by strict regulations, might, in their newly found freedom of the American wilds, glide with ease from liberty into license. If, moreover, anyone felt aggrieved by these restrictive measures, he was at liberty to withdraw from the Economy, an opportunity embraced by a few, but not always to their own profit.

A proper comprehension of the twenty years of the Economy demands an understanding of the three primary factors thereof: First, the motives which brought the Moravians hither; second, what the Economy was, or, in other words, the manner in which the theory was practiced; and finally, the leadership of Spangenberg which largely determined the degree in which it can be said the Economy succeeded in attaining its purpose.

The primary object of the Moravian migration was the mission-

The Whitefield House (1740)

ary spirit which had gripped the entire communion in a manner never before witnessed. To the Moravians the Indian was quite as worthy of redemption as any other man, and, here in America, Providence had opened a place for them. But their redemptive labors were not narrowly denominational. They wanted, primarily, to preach a simple gospel without organizing competing Moravian churches; and in this work, whenever circumstance demanded, they employed other than Moravian preachers, men who were almost always Lutheran or Reformed, depending largely on the major constituency of the people to be served. As a result, these congregations more than once passed into the control of that denomination to which the majority of adherents had previously belonged.

The Economy, itself, in the second place, was a simple community of labor for the Master's cause. It never was, nor was it ever intended to be or to become, a community of goods.[2] It was strictly an economic measure adopted for a high spiritual purpose. The Moravians necessarily lived in crowded quarters but they gladly yielded many of the amenities of normal life so that, working together more advantageously for the common good, they might thus meet the necessary expenses of the many itinerant evangelists who labored as real home missionaries from Massachusetts to Georgia.

Finally, the Economy, although imperfect in plan, was so well administered by the master mind of Spangenberg that it failed ultimately only when deprived of his judgment and guidance. His redoubtable energy and keen insight found expression in every conceivable manner for, to him, no task was either too great or too trivial as long as he deemed it to be the Lord's will. His love and solicitude for the children were equalled only by the soundness of his counsel to the Brethren, and his faith in the righteousness of the cause was implicit. His fundamental ideas of applied personal religion were scriptural, simple, sound, and safe, and for his abiding happiness of spirit and countenance, he recurrently affirmed, "For this I must thank only my Saviour". Such was the administrator of the General Economy.

During Spangenberg's absence in Europe, the building program

[2] See Erbe, Helmuth. *Bethlehem, Pa.: Eine kommunistische Herrnhuter-Kolonie des 18. Jahrhunderts* (Stuttgart, 1929).

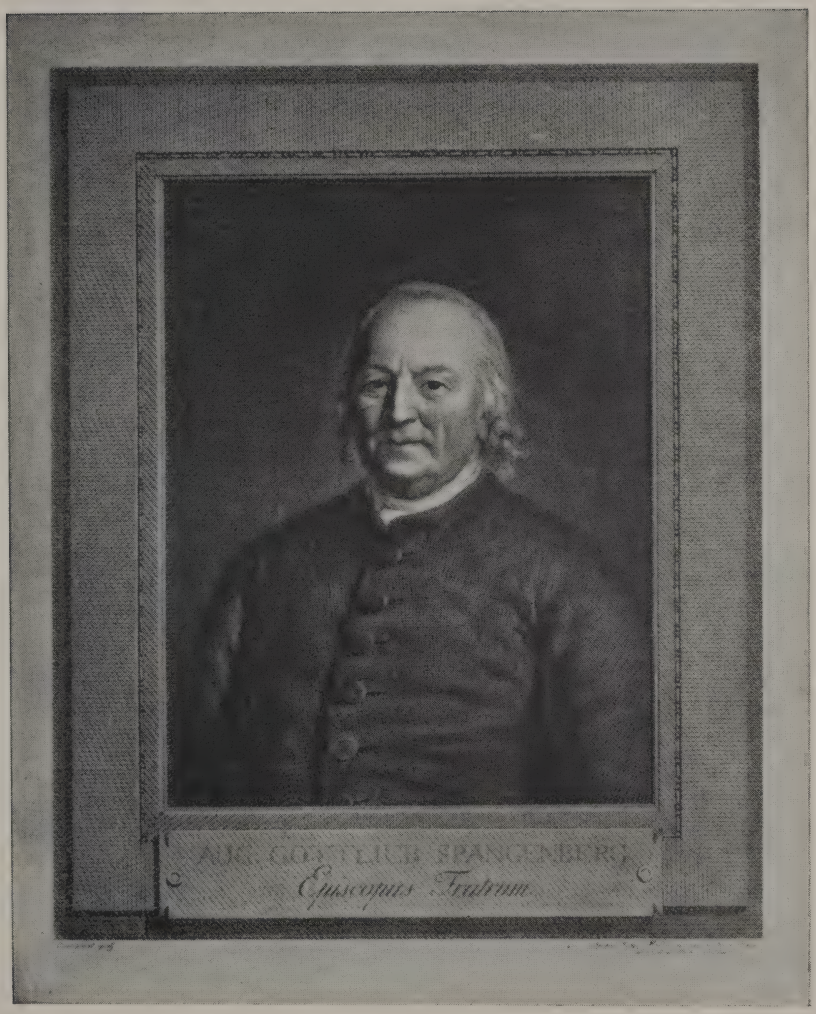
at Old Nazareth had progressed considerably and the Brethren now turned their attention to the development of Gnadenthal, where the next building operations were to take place, for each new settlement on the Barony became a sort of minor economy while remaining an integral part of the whole organization.

Old Nazareth had been located near the corner of what are now Walnut and New Streets, and the remaining house faces west on Whitefield Street, just below Belvidere Street. The new settlement, Gnadenthal or Gracedale, was allocated to a vale, about a mile and a half west of the present town of Nazareth, nestling at the southern foot of a hillside whereon, as in all the "Upper Places", a splendid spring had been found. The tract, covering about one thousand acres, proved ideal for the purpose, for, while the other "Upper Places" might have more ambitious aims, Gnadenthal was essentially an agricultural project.

Late in 1744 plans were drawn and on January 7, 1745, after Spangenberg and some associates had marked the chosen site, the workmen came to Nazareth to clear the underbrush and fell the trees before commencing the erection of the house. A week later, the spirit of the workmen and the progress of their labors greatly pleased Spangenberg and his three colleagues who had come over from Bethlehem. Throughout the spring and summer the work continued so that by the autumn of 1745 a family house large enough to accomodate six married couples was ready for occupancy. On December 2 quarters herein were assigned to six chosen families and a farm household, or small economy, was at once organized. By the close of 1745, therefore, Gnadenthal had become established as the second of the "Upper Places".

Old Nazareth, meanwhile, had moved rapidly forward. On February 3, 1745, the original lines of the Barony had once again been located and duly marked. Two months later the Church in Nazareth, so to speak, came into its own. While the Nazareth congregation had worshipped at the Whitefield House, all the able-bodied members had consistently travelled the ten miles to Bethlehem for the Lord's Supper. Now, on April 11, 1745, the Lord's Supper was celebrated for the first time at Nazareth, with the new resident pastor, Reinhold Ronner, presiding.

The life of the two communities now took on a consistent pattern. It was characteristic of the general plan that in each of these settlements a large room or hall was duly set apart for holding at



August Gottlieb Spangenberg
Bishop of the Brethren, Founder of the General Economy

least three services each day, a "quarter hour" of prayer and song, morning, noon, and night. Lovefeasts, bearing little resemblance to those of today, were served on all possible occasions, circumstances making them almost a necessity in the original plan of consecrated service. The early lovefeast of the workers was generally a light meal—once it was corn-pone with a drink made from parched corn as a substitute for coffee—eaten while the men or women rested from their labors and conversed on subjects other than mere gossip. This commemoration was observed almost invariably at the commencement as well as at the completion of any task of magnitude and always at the beginning and close of the harvest. Here the men and women, with simplicity and decorum, united in songs of praise and thanksgiving even as they had worked and prayed together.

The regulations governing both daily life and conversation were, indeed, necessarily strict. Frequent as were the meetings for prayer and worship, they were so arranged as to compel minimum interference with the normal life of the congregation. The "quarter hours" of prayer, as well as other stated times of worship, were strictly spiritual in trend, but the Conferences sometimes found it necessary bluntly to admonish some recalcitrant brother or sister in loving kindliness and always as a remedial measure. The elders and eldresses thus had to perform quite as disagreeable tasks then as in later years. Nor were the officials themselves exempt from censure for infraction of rules, a factor which made for that unity of spirit which generally characterized the entire movement. There were of course occasional defections from the ranks but these generally resulted from temperamental differences rather than the discipline of the community. In spite of poverty, personal frailties, and occasional overwrought ideas, this people usually dwelt, worked and worshipped in unity and peace. This, in turn, was possible because they considered themselves to be brethren and sisters of the Lord, bent on the same errand without any regard whatsoever to the magnitude or diversity of their tasks, their talents, or their social standing. Thus they wrought together at the tasks assigned to them, as they believed, by the Master.

Such, then, was the spirit of this community when on May 23, 1745, Spangenberg spent a day at Nazareth before undertaking his memorable missionary visit to the Onondaga Indians, a tribe of the Iroquois Confederation, living near the present site of Syracuse,

New York. As a result of his advice to the Brethren, eight married couples were appointed to occupy the newly erected large house in Nazareth, the Girls' School at Bethlehem was moved into the Whitefield House, and the Boys' School was removed from the Gray Cottage to Henry Antes' farm in Frederick Township, Montgomery County. Arrangements were also made for the removal on June 1 of the single Sisters from Bethlehem into one of the two original log houses built in close proximity to Whitefield House. By June 25 "Old Nazareth" and Gnadenthal were so well organized that, on that day, sixty-nine persons partook of the Lord's Supper in the former community.

Life now moved serenely for the industrious Brethren and Sisters. By April of 1746 they had chosen "a site for the smithy down near the spring, in the corner near the barn, close to the milk house toward the fence". Soon after, a second story was added to the smithy to accomodate visiting Brethren and Sisters, and even strangers who should unexpectedly visit Nazareth. The art of "fighting fire with fire" saved the Brethren from heavy losses arising out of extensive forest fires, while the Sisters remained at the spinning wheel, setting records such as this: "Today we prepared one hundred and sixty-two yards of linen for bleaching".

Nazareth now began to attract visitors. Two gentlemen from Georgia, named Steele and Green, were duly impressed, and toward the close of April, the Spangenbergs and a group from Philadelphia arrived, including William Knowlton, the London fanmaker who had presented the first clavichord to the community at Bethlehem. There were also almost daily visits from the Christian Indians who, at this time of extreme persecution of missionaries in New York and Connecticut, hardly knew whither to turn for peace and protection. One month later, Richard Peters, Secretary of the Provincial Council of Pennsylvania, and Nicholas Scull, Surveyor-General of the Province, together with some associates, inspected the community which Peters had previously known as but the forest primeval, and departed, well pleased with the improvements made and particularly appreciative of the orderly behavior of the Indians. On June 14, 1746, Solomon Jennings, of "Walking Purchase" fame, and the son of Daniel Brodhead, who had settled in that part of what is now Monroe County near Stroudsburg, came with several other men to survey and locate a King's Highway from Nazareth to the Brodhead settlement along such lines

as not to infringe upon any property of the Brethren. They remained for several days, arranged everything amicably, and departed replete with satisfaction at both the state of affairs and the generous treatment accorded them.

The most illustrious visitor of this early period, however, arrived on July 27 in the person of George Whitefield. On this, his first and only visit to Nazareth, he saw what was being done, in school and on the farm; partook lightly of the repast offered him; and, as he turned to leave, well pleased with what he saw, exclaimed: "Can any good come out of Nazareth? Come and see".

The summer of 1746 was notable for two further events, the one indicating the willingness of the Brethren to recognize that which was Caesar's; the other indicating both their practical nature and the importance to a colonial community of agriculture. On August 4 the Brethren, in accordance with the proclamation of the Provincial Governor of Pennsylvania, held a Thanksgiving Service in the Whitefield House, wherein they gave thanks to Almighty God for the victory of the King over his enemies, and for the blessings of the past year. The harvest that summer promised to be so abundant that the "Upper Places" might easily share with Bethlehem. As a result, Nathaniel Seidel had come to Nazareth on July 19 with twenty-four single Brethren to help in harvesting the crop so that, at one time, forty-six men could be seen harvesting all in a row, while the women harvested with their sickles. The natural thrift and zeal of their economy, however, now conspired to bring these pious people into conflict with the provincial officers of the law.

Shortly after Seidel's visit, a period of stormy weather set in and continued at such length that the grain was in danger of sprouting. The Brethren resorted to incessant prayers and the sun finally reappeared on a Sunday morning. After prayer and careful deliberation, the Brethren decided to harvest the crop immediately, so that by nightfall it was safely garnered. But the law appeared on July 31 in the form of Constable Robert Craig, who obtained the names of all the workers. When he returned to arrest the men, a week later, the Brethren politely informed him that, on advice of Henry Antes, now Justice of the Peace at Bethlehem, they affirmed they had done no wrong, and, as all was in Antes' hands, they need not go with the officers. Craig, however, repudiated Antes' jurisdiction and took one man to Justice Thomas

Craig. In order to prevent a disturbance, Antes waived his rights of jurisdiction and gave bail for the appearance of all those named in the original warrant. The entire case was ultimately referred to the September session of the Bucks County Court at Newtown, where Judge William Allen soon convinced Craig of his error, and the entire affair was privately and amicably settled.

Gnadenthal meanwhile had grown rapidly since that December day in 1745 when the six families had begun the colony. Successive accretions of land now expanded the domain so that in a few years it developed into a rich glebe of over one thousand acres of the best timber land and farming land in the country. Soon after the settlement it became apparent that a grist mill and a saw mill were imperative needs for the successful completion of projected plans. Just across the meadows, about a half mile to the southwest of Gnadenthal, there emerged from the rocks a magnificent, bubbling spring, named Albrecht's Spring, which flowed into a nearby branch of the Monocacy. Here was the site for the grist mill which was completed in 1747 and here also there were begun the necessary dwellings, barns and other buildings for an establishment for single Brethren. Thus was established the third of the "Upper Places" at a site the name of which within five years was changed to Christian Spring in honor of the son of Count Zinzendorf.

In August, while working on the new mill, the carpenters ceased long enough to fashion a coffin for old Captain John, who since his departure from the Nazareth Tract, had been living at a place called "Deep Hole" out along the Bushkill creek. Captain John had expressed a desire to be accorded a Christian burial and so they carried his body in to Nazareth and interred it in the old Indian cemetery at Welagamika.

On December 17, 1749, the single Brethren moved into their new home only to find that the new mill, having caught fire while the miller was at dinner, had gone up in smoke but a few days before their arrival. The mill was soon rebuilt but, as the grinding stones had been irreparably damaged in the fire, served only as a saw mill until a new run of stones was placed in 1757.

Christian Spring was on the direct route between Bethlehem and Nazareth and the continued transfer of supplies from the "Upper Places" to Bethlehem and other communities during the period of growth made an improvement of the road a necessity. The

a. Gnadenthal. und b Christiansbrunn.
Presented Oct. 25th 1862 by Rufus A Grider

GNADENTHAL AND CHRISTIAN SPRING
IN THE DAYS OF THE ECONOMY

An Old Dwelling in Old Nazareth

Bucks County Court on several previous occasions had ordered the construction of a suitable highway but little, if anything, had been done until early in May, 1750, two bands of workmen, proceeding from either end, labored steadily for several weeks until they met midway, their work so well done as to win the emphatic approval of both travellers and denizens of the environs.

Before the mill at Christian Spring had burned, considerable trouble had developed owing to an all too meager water supply, so that a new site had to be chosen for a new mill where, under all normal circumstances, there would be an ample flow. The Brethren, therefore, through their agent, Henry Antes, purchased from Judge William Allen on January 3, 1750, a tract of three hundred and twenty-four acres on either side of the Bushkill or Lefevre's Creek, and just abutting the eastern border of the original tract. By August the new mill was ready and the first flour was quickly baked into bread for the first love-feast in this fourth settlement of the "Upper Places" which, at a lovefeast held to celebrate the opening of the family house in the following year, 1751, was named Friedensthal or Vale of Peace.[3]

Although later burned and replaced by another building erected quite close to the present road leading to Stockertown, the mill at Friedensthal was operated by the Moravians for over seventeen years[4]; but the chief glory of Friedensthal lies in the printing press, placed in the family house as the first press in the upper Delaware Valley. Imported from Lindsay House in London, it was set up and operated by John Brandmueller, the chaplain at Friedensthal, who in his younger days and by generations of heredity, had learned the printing trade at Basle, Switzerland.

Except for the land purchases from Judge William Allen—and there he had figured purely in a personal capacity—and the hearing

3 This land is now the property of the Hercules Cement Corporation.

4 The millers at Friedensthal were Henry Antes, the builder, himself; Abraham Miller, for a brief period; Rudolph Christ, likewise for a brief period to 1751; Hartmann Verdriess, who ran the mill quite successfully from 1751 throughout the darkest days of the French and Indian War in the winter of 1755-1756; Philip Transue, 1756-1760; Verdriess again for two years; Harman Loesch, from 1762 to 1765; Daniel Oesterlein, strangely enough, not a miller but a locksmith by trade, 1765-1766; then by rental to Loesch until 1771 when the mill was sold to Samuel Huber of Warwick Township, Lancaster County. The farm had meanwhile been rented to Dorst Alleman who worked it until the time of sale.

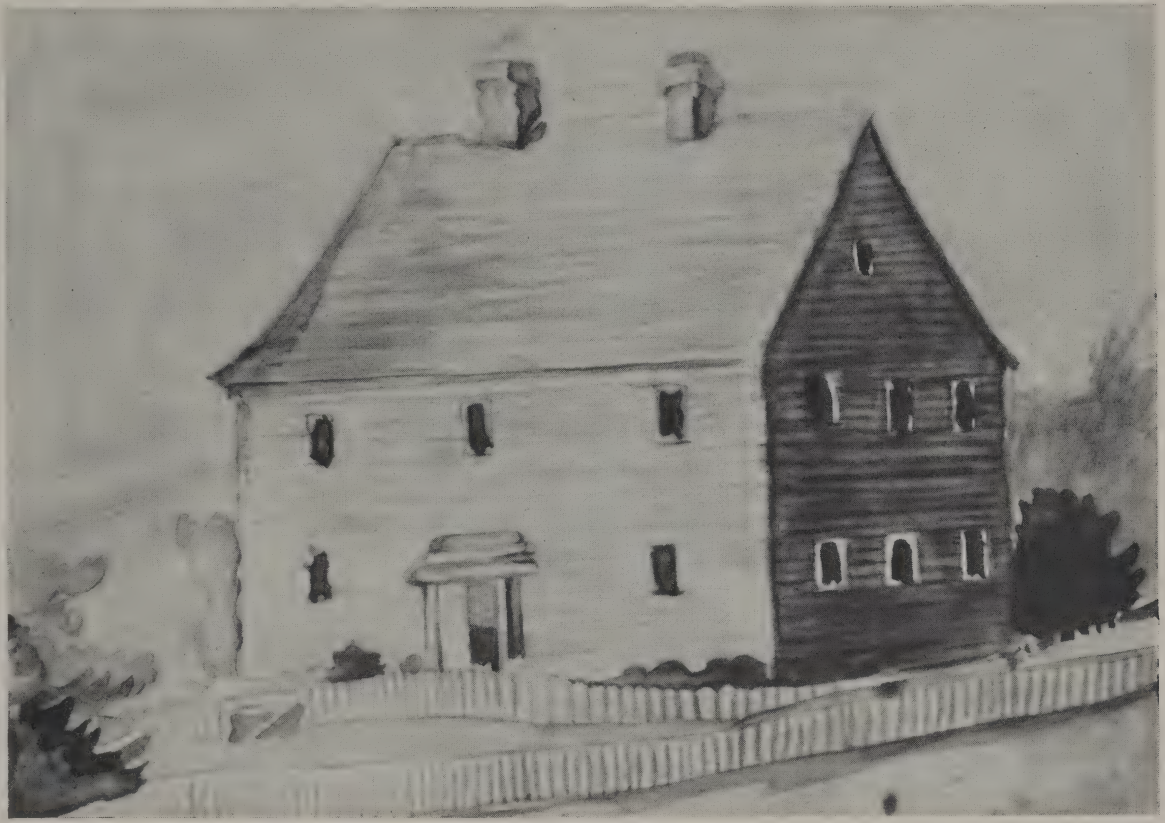
of the Sunday harvesting case before the Bucks County Court at Newtown in 1746, the Moravian communities had been singularly free from contact with the military, political or legislative problems which confronted the Quaker and other German settlers of eastern Pennsylvania. Thus they escaped even the theories of military preparedness sponsored by Governor George Thomas after the formal declaration of war between England and Spain in 1739 and the rise of the War of the Austrian Succession, known in America as King George's War which, beginning in 1742, involved neither Indian uprisings nor invasions of Pennsylvania. But by 1752 they entered the wider scene of Pennsylvania politics. James Hamilton had become the first native American Governor of colonial Pennsylvania in 1748 and the rapid growth of the colony during his regime was marked by the creation out of the upper part of Bucks County of Northampton County in 1752, giving the Moravian communities the new political status which they were thenceforth to retain.[5]

In February of that same year a project was proposed which led directly to the fifth and last actual settlement of the "Upper Places", "The Tavern Back of Nazareth", but better known after 1754 as "The Rose Inn".[6] The idea of building an inn, particularly to accomodate travellers, visitors, and the like, had been presented in Conference as early as 1745, and the next year a second story had been added to the smithy to accomodate visitors, but nothing further had materialized until Conference on February 9, 1752, accepted a tract of two hundred and forty one acres, abutting the northern confines of the Barony, about a mile and a quarter north of Nazareth.

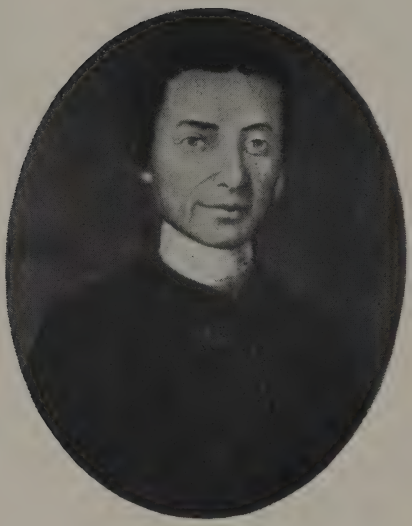
At the same time the leaders at Bethlehem had proposed the creation of a new church settlement, to be named Gnadenstadt or Town of Peace, which was to stand on the gentle slope of the hill just south of the tract containing the Rose Inn. The plan, which was ambitious that, had it succeeded modern Nazareth might never have emerged, was well thought out. The town was to lie on a tract of one hundred and sixty acres, the western border of

[5] Dunaway, W. F. *A History of Pennsylvania* (New York, 1935). pp. 107-110.

[6] It is generally supposed that the Rose Inn received its name because of the provision made in the original deed for the payment, on demand, on the twenty-sixth day of June each year, of a red rose. There is, however, no known record which mentions the rose as ever having been demanded.



The Rose Inn



NATHANIEL SEIDEL

which was somewhere near the present village of Schoeneck, and the extent of which was to run across the new King's Highway from Nazareth to Brodhead's settlement at Dansbury, now Stroudsburg. On January 3, 1752, Spangenberg, Seidel, and four others had surveyed the site and a subsequent Conference at Bethlehem had approved all plans to speed construction work immediately. A realignment to the east of the road to the Minisink Indians by Spangenberg in no wise delayed the prosecution of the work, and on January 12 Seidel brought about forty masons and carpenters from Bethlehem to begin their labors. By the twenty-seventh an excellent well was found near the building site and the prospect was serene.

The project at Gnadenstadt now furnished a compulsory incentive for the rapid completion of the Tavern or Rose Inn for the necessity of providing a boarding place for the forty workmen proved even more potent than the original idea of having a public house. In May Spangenberg again visited the scene and by summer the Tavern had been completed and John Schaub installed as landlord at the munificent salary of ten pounds per annum. Here he lived with his wife and son, "Johnnie", who had been born at Nazareth, the first white child to be born on the Barony. The Tavern was destined to prosper.

But the same could not be said of Gnadenstadt. The call of the harvest had come before the actual building operations had begun and, by the time the garners had been filled, Gnadenstadt had passed into oblivion. The cause has never been ascertained; the fact alone remains.

By the close of 1752, nevertheless, the diary noted that "our landed property has been increased by two hundred and sixty-five acres which have been surveyed and assigned us". The record for the Barony therefore reads thus: Six localities or communities had been planned and begun. One only, at Gnadenstadt, had failed. The other five had flourished so that the population was apportioned as follows: In Old Nazareth, one hundred and forty-three souls; at Gnadensthal, thirty-three; at Christian Spring, fifty-four; at Friedensthal, thirteen; and at the Rose Inn, three; a total of two hundred and forty-six persons. The spirit of loyal fellowship, of community of interests and of mutual welfare had continued with Gnadenthal and Christian Spring, owing to geographical propinquity, exhibiting a particularly close relationship.

The next year passed in silence while the population of the Barony increased from two hundred and forty-six to two hundred and sixty-four inhabitants.

By 1754 the Nazareth group had received its own Ordinarius or regularly appointed pastor from Europe in the person of Francis C. Lembke. In this year, also, John Schaub was succeeded at the Rose Inn by John Nicholas Weinland, a German noted more for his farming ability than as an innkeeper, but most of all as a prominent cellist. More important than this were the preparations for participation in the synodical sessions. From May 14 to 18 conferences were held on all subjects pertaining to the Nazareth project, and on August 5 the delegates to the Synod left Nazareth for Gnadenhuetten, or Lehighton, on the Mahoning. But the most important item of the year was still to come. Having learned that Count Zinzendorf might be compelled to make his permanent home in America, the Moravian elders now proposed to erect a manor house for his use at Nazareth. On November 24, 1754, Spangenberg and Andrew A. Lawatsch and their wives came to Nazareth where, after a conference, the project of building "the Disciple's house" was announced. On December 3 differences of opinion concerning the location of the house led Spangenberg, Nitschmann and five others to return for further investigation, after which work proceeded rapidly. A new road to Easton, which would not cut through the Moravian fields, was sought, while masons began to quarry out the stone for the house which Zinzendorf never saw.

The year closed with the usual watch-night services, attended by people from all the "Upper Places", the combined population of which now numbered two hundred and eighty-nine.

The memorable year of 1755 opened with a peaceful visit of several Maqua Indian chieftains from Canajoharie, New York, on their way to a meeting in Philadelphia. In February the wife of the chief of the Shawano tribe was baptized and in April John Jorde and his wife were sent to Quitopehilla, near the present city of Lebanon, Pennsylvania, to have charge of the budding congregation and its outlying affiliates.

On May 3, amid great rejoicing and with traditional services of praise and thanksgiving, the cornerstone of the new Zinzendorf manor house was laid. This was the largest single building operation undertaken by the Brethren in this country. The call of

the trumpets brought the flock together from all the five communities as well as from Bethlehem and beyond; Bishop Spangenberg held liturgical services; the trumpets were augmented by trombones and a "Chorus Musicus", consisting of everybody in Bethlehem, Nazareth and Christian Spring who could play an instrument suitable to the occasion; a leaden box, filled with a Latin inscription, a German Psalm, English translations thereof, and English documents and church records, was duly sealed; and, after the benediction had been sung, the musicians led the way to the building, followed in order by Franz Boehler, carrying the box, Spangenberg with "Father Nitschmann" on his right and Peter Boehler on his left, other clergy, the choirs of little girls, maidens, single sisters, widows and married sisters in that order, the married brethren, boys, youths, and single brethren. The procession included representatives of both foreign and home missionaries, of the Delaware Indians and the Mohicans, and other brethren and sisters from all quarters of the earth. After the laying of the cornerstone, further services culminated in a lovefeast, followed by Bishop Boehler's narration of the history of Nazareth. The Bethlehem contingent then retired but Bishop Boehler tarried to hold a singing hour at eight o'clock, closing a notable day with evening prayer.

The summer passed in peace and quiet, broken only by the departure in August of Pastor Lembke and his family and the Bischoff family for Warwick or Lititz, and by the sad news of Henry Antes' death in Montgomery County. But an omen of what was in store is evident in the narrow escape from fire on September 21, when only the absence of wind enabled a bucket brigade to function satisfactorily. A lovefeast for the laborers on the Zinzendorf house, which had arisen without a single accident although at various times men from twenty-four different countries had worked on it, provided a pleasant interlude on September 29, but in October, following the departure of a group to begin Wachovia in North Carolina, the paucity of the water supply at Old Nazareth caused anxiety which was in no wise mitigated by a rather heavy earthquake shock felt at about four o'clock on the morning of November 18. Beds were shaken like a ship at sea. Although the sky was clear and there was no wind whatever, a mighty quivering and an accompanying noise were noted, and at the Rose Inn the doors flew wide open. Again an interlude in the marking

out of the new road to Easton from the lower line of the tract through the "Dry Lands". And then the blow fell: The Indians were rising!

William Penn's justly famous treatment of the Indians in Pennsylvania unfortunately had not been perpetuated or emulated by his sons, as the historian of Pennsylvania puts it, "with the same degree of sincerity or success. As time passed, there occurred instances of sharp practices which served to shatter the confidence that had once existed in the white man. This was especially true with reference to the Delawares and the Shawnees, who were needlessly provoked to resentment. Having discovered that the Iroquois had established a suzerainty over the Pennsylvania Indians, Penn's sons wounded the pride and self-respect of the latter by treating them as underlings".[7] In addition to hurt pride, the Indian grievances included the sale of rum, the encroachment upon their lands of white settlers, usually squatter immigrants who resolutely failed to comply with the proper requirements for the lawful, orderly purchase of land, and, most grievous complaint of all, the treatment received in the forcible removal of the Delawares from their ancestral area in eastern Pennsylvania. The now discredited, ignoble and fraudulent Walking Purchase of 1737, covering the entire hereditary lands of the Minisink Tribe of the Delawares; the bribery of the Iroquois at Philadelphia in 1742 whereby they ratified this rape; the purchase in 1749 by Governor Hamilton for the proprietors from the Six Nations of a large tract of land between the Delaware and Susquehanna Rivers; and finally, the Albany Land Purchase of 1754 which did for Pennsylvania, west and south of a line drawn from Shamokin to Lake Erie, what the Walking Purchase had done in the east; all this led the Delawares to repudiate both their feudal fealty to the Iroquois and their friendship with Pennsylvania's white colonists, and once again don the war paint.[8]

No group suffered more than the Moravians. Recurrent reports of an Indian uprising compelled the posting of guards at all critical places on the Nazareth Tract. Pioneer settlers in the environs of Christian Spring fled thither with all their movable goods. On November 24, while armed men were passing through Nazareth

[7] Dunaway. *History of Pennsylvania.* pp. 111-112.

[8] See Dunaway. *History of Pennsylvania.* pp. 110-117.

on their way to Bethlehem, the wind brought the smell of smoke from the direction of Gnadenhuetten or Lehighton and stirred uneasy feelings that all was not well. The next day the first news arrived from Bethlehem of the massacre of eleven missionaries at Gnadenhuetten. While Spangenberg held special meetings at Gnadenthal and Christian Spring, and Nathaniel Seidel and the elder David Zeisberger endeavored to console the colony, steps were taken to strengthen the defences and to care for incoming refugees.

The night watches were immediately doubled and stockades were constructed about the Whitefield House and its adjoining log houses, Nazareth Hall, Friedensthal and Gnadenthal. Fortunately for the Brethren, each settlement maintained a shelter for itinerant, trustworthy Indians, of whom there were always some at one or more of the settlements where they kept a keen watch over their friends' welfare.

At the same time the refugees descended upon the Barony. On November 24 fifty arrived. Some of these "guests" left the next day for Easton but so many others came that there soon were three hundred and sixty of them. Many were hired by the provincial government to man the stockades at night, and at least seventy-five were sheltered at Friedensthal alone. But the center of hospitality was the Rose Inn where Weinland's successor as landlord, Andrew Klotz, and his good wife continually succored fifty to sixty refugees in addition to caring for troop movements. In spite of contributions from philanthropic Philadelphia Quakers, the care of refugees and the billeting of soldiers proved a severe drain on the resources of the Moravian Economy, which was not reimbursed for these expenditures by the provincial authorities until some later date.

The crowded condition on the Barony now made it advisable to move the Nursery and both Children's Institutes to Bethlehem and the widows to Gnadenthal, so that on December 1, one hundred and six persons left Nazareth. Throughout December Nazareth remained a haven for itinerant refugees and a rendezvous for troops. The concensus of opinion seemed to be that Nazareth and the other "Upper Places", as the natural pass into the lower country, must be protected and held at all costs. By December 17 Nazareth alone held two hundred refugees. Soon after Indians were seen in the neighborhood of the Rose Inn and troops were detailed to guard the Barony rather than search the outlying dis-

tricts for Indians. The Christmas season brought snow and the provincial Commissioners, together with the Christian resolve to use guns only to frighten away the Indians, never to kill them.

The Christmas eve watch services were but moderately attended, some people remaining at home on guard against the enemy. But Christmas Day brought Bishop Spangenberg and a fine song service; and the next day the Bishop, in a memorial service for the martyrs of Gnadenhuetten, exhorted the flock to forgive and do good unto the Indians. The tragedy at Gnadenhuetten had, however, had one good effect. Many of the soldiers from Jersey who, having suspected the Moravians of being in league with the French and Indians, wished to destroy them, now were indubitably convinced of their innocence and sympathized deeply with the mourning Moravians.

As the tragic year drew to its close, the spirit of Christian brotherhood heralded, in a Nazareth sore beset, the dawn of a happier future. Anthony Benezet, a Philadelphia Friend, had led his Quaker colleagues in gathering money, clothing and all sorts of provisions which he sent to Nazareth in three wagon loads for distribution. Joseph Tennis and his son, likewise Quakers, had offered to care for children, but no one accepted. Both citizenry and refugees did what they could, and the year closed in the usual manner with watchnight services held at the various "Upper Places" by a people grateful to God for His kindness and protection during the past year, and earnestly commending themselves to His abiding care for the future.

As the new year, 1756, arrived, the Moravian population of the Barony, owing largely to discreet removals of women and children to Bethlehem, had dropped from two hundred and eighty-nine to one hundred and ninety-two, but the presence of three hundred and twenty-three strangers, chiefly refugees, gave the Barony a total population of five hundred and fifteen.

The new year opened with indications of further Indian depredations which led Governor Robert H. Morris of Pennsylvania to send Captain Isaac Wayne, the father of the future "Mad Anthony" Wayne, with forty-eight men to defend Nazareth and Bethlehem as the vital outposts of defense for Philadelphia. For Nazareth no longer faced mere sporadic Indian raids but actual participation in the French and Indian War. The defeat of Braddock in July, 1755, had led the Indians into a French alliance and the

massacres above described. Pacifist Quaker control of the Pennsylvania Assembly had prevented punishment of the Indians until the French and Indian War led the Assembly to vote 55,000 pounds for the relief of destitute frontiersmen "and for other purposes". An insurgent uprising against Quaker pacifism succeeded in purging the Assembly in 1756 and the Pennsylvania militia was ordered out to defend the colony.

After a stay of ten days, during which he convoyed two wagon loads of ammunition to Dansbury or Stroudsburg, the diary on January 15 noted that "Captain Wayne, a nice and careful person, who is conscientious in regard to his office, marched today with his company and with the twenty men of Mr. Franklin's convoy to Gnadenhuetten; he hopes to see us again". By the end of the month Nazareth was a hive of industry, the male refugees applying to the government for help, the Brethren getting out timber for the palisades, and the women baking bread destined for the troops even beyond the Blue Mountains.

Having determined at a Conference held the previous October to lay out a new cemetery for the Nazareth congregation, the Brethren on February 12 chose a site just west of, and "about a gunshot" from the newly-built Manor Hall, and the next day cleared off the site so well that within twenty-four hours it was duly consecrated to receive the body of Peter Lehnert.

Although the extreme pressure had been relaxed, not even a severe hailstorm among the Blue Mountains on May 12 could completely quell recurrent rumors of further Indian murders in the vicinity of Swatara and Bethel. The Quakers continued to send bounteous provisions for the refugees and in July sent a delegation of twelve to visit and inspect the entire Barony.

Despite the heavy frost in early June which destroyed fruit in full bloom at Christian Spring and Gnadenthal, the Brethren were able to continue their daily help to others, a fact which led one of the rough soldiers to affirm that the Lord had blessed and would continue to bless Nazareth because, when everything was needed, it shared what it had with others.

In August, constant rumors of Indian uprisings were supplemented by signs of Indian hiding places. Later some of the Indians confessed that they had lain in wait for an opportunity to kill some of the Brethren but, when the opportunity presented itself, they "could not shoot for trembling". Later in the month,

fire had threatened Friedensthal to the extent that three-fourths of the roof of the family house was destroyed, but a neighbor helped to save the rest.

On October 1, according to the diary, "some of the Brethren went to Easton to give their votes for a representative of our county", and a month later the new Nazareth Hall was finished, consecrated on November 13 and occupied by the twenty-fifth. Henceforth the chapel of the Hall was used and Whitefield House no longer served as a church. By this time over three hundred of the refugees had left Nazareth so that there was ample room for the thirty-one persons who had arrived, including five Moravian families from Allemangel, now Lynn Township, in Lehigh County. The year closed with all buildings surrounded by stockades and the population back to a normal state with a warning from Bishop Spangenberg in Bethlehem concerning the probable future conduct of the Indians, at present attending a series of conferences with provincial officials at Easton.

Despite the conflicts of the French and Indian War, and contrary to Spangenberg's fears, the Nazareth community enjoyed a peaceful and prosperous year in 1757. The indenture of boys or girls to some tradesman or householder whom they could trust, until the youth "came of age"; the relocation of a road from Gnadenthal to Easton; the customary Easter dawn services; the problem of saving the Christian Indians from roving bands of savages; and preparations for the synodical sessions to be held at Nazareth in May took up the first months.

At a Church Council it was determined that all refugees seeking safety within the settlement were to be received with cordiality, but were to be quartered by themselves. Those who would not conform to local regulations, even when in need, should be kept for the night but must not live among the Brethren. Recognizing an elemental community need, the Brethren also appointed a new doctor for Nazareth but stipulated that he must not practice among strangers, nor might Brethren or Sisters direct others to him.

The synodical sessions, over which Spangenberg presided, brought Indians with their families and delegates from all the districts. On May 11 one of the Brethren distributed to the various places shad, caught by the Indians in the Lehigh River. After warning the people about the danger of fire on the Barony, Spangenberg arous-

ed their enthusiasm by announcing that he soon expected to take up quarters in Nazareth Hall, a pledge fulfilled at the end of June.

The harvest, "granted to us in a rich measure", was the center of attraction in July for, despite the negotiations still in progress at Easton, both workers in the field and mourners in funeral processions received the continuous attention of armed guards. On July 31 the first Indian child, son of Joshua and Agnes, was baptized Abraham in Nazareth. A week later Isaac Norris, Speaker of the Pennsylvania Assembly, and the representative from Easton visited the Barony, while two days later on August 7, Spangenberg, David Zeisberger and Henry Frey went to Bethlehem to pay their respects to Governor William Denny who was there on a visit.

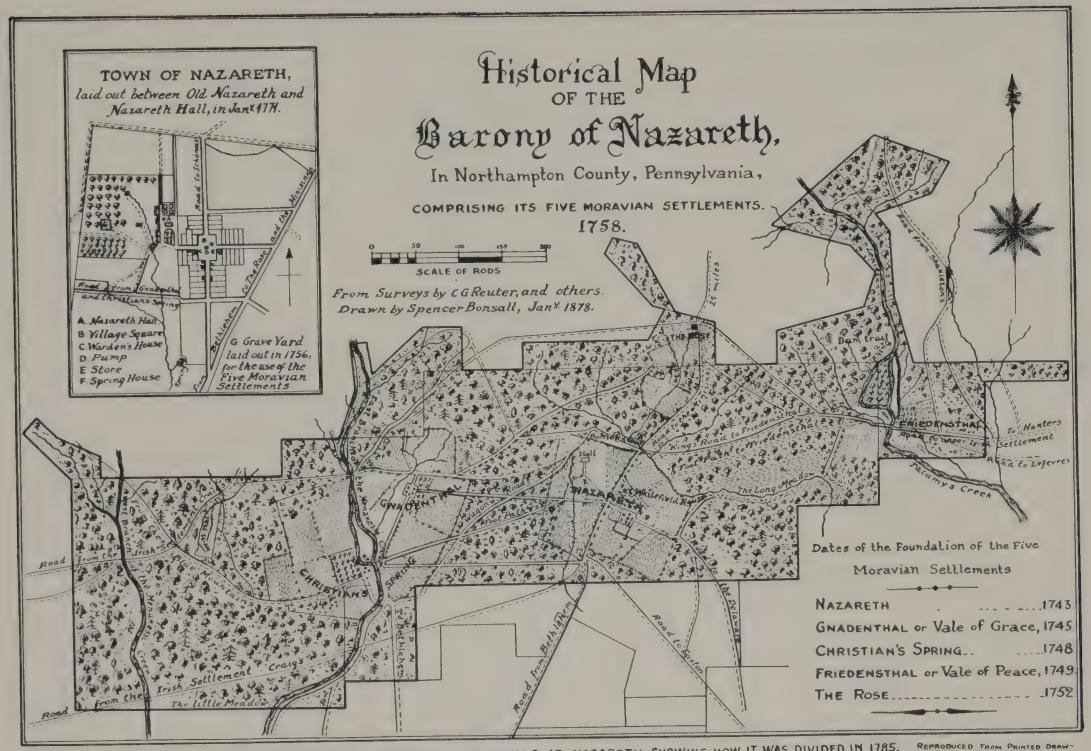
In September the loyal Indians resolved to build their village at Nain, near Bethlehem, while the Brethren at Christian Spring now established a vocational school for sixteen Bethlehem boys who were automatically and dogmatically assigned to various trades, such as "shoemakers", "tailors", "farmers", and "writers". Pastor Lembke inspected and corrected the "writing" twice a week; Adam Grube taught music both here and at Gnadenthal; John Daniel Sydrich taught arithmetic and geometry; and John Bonn was master of agriculture. While it lasted, the plan worked well and was extended in later years to include other trades such as blacksmithing, gunsmithing, locksmithing, weaving, carpentry and masonry, all in order to give the boys of the Economy an education quite unusual for the times. In addition, the culture of silk worms was later tried as an experiment with some success, and an apiary led to a good traffic in both beeswax and honey.

The harvest having been full and Indian troubles having quieted down, the usual Christmas services were observed with particular appreciation, this year of "Peace on Earth, Good Will toward Men", and on December 28 Spangenberg at Christian Spring asked the people to accord to Benigna Zinzendorf the loyalty formerly given to her mother.

The record for 1758 is brief but suggestive. On February 18, at a meeting held at Nazareth Hall and well attended, over three hundred letters concerning the Economy, submitted to Spangenberg by members from both Bethlehem and Nazareth, were read. This gave some indication of the coming dissolution of the Economy; but within two weeks the community acquired an organ.

The solemn observance of Good Friday at Nazareth Hall was followed by the joyous Easter service. Life and death together came to the Barony. In April "Father Nitschmann" died, full of years and honor. In May occurred the first Indian baptism at Gnadenthal, that of little Gottlieb, son of Gottlieb and Amelia. In July "Mother Zeisberger" went to her reward, followed soon after by Paulus, a Delaware Indian, companion of Christian F. Post, for whom Spangenberg himself preached the funeral sermon in Nazareth Hall before the small body of Indians to whom it was translated by one of their number. Together the brown and white brethren carried the body up the hill to "God's Acre". On October 19 Governor Denny of Pennsylvania came over from Easton for a rapid survey of the Barony, before returning to close the historic conference with Tedyuscung which placated the Delawares and Shawnees and brought assurances of peace to the Nazareth Community. Thus at this very time the Indians from Friedensthal replaced the single Sisters in harvesting the corn. The Spangenbergs now left to visit the new work at Newport, Rhode Island, a rapidly growing seaport which became the port of egress and ingress for many Moravian missionaries to the West Indies. After an absence of six weeks, the week closed with their return to Nazareth and a manifestation of practical Christianity by the Gnadenthal community in shipping first a sled load of corn, then one hundred bushels more, and finally a hundred bushels of oats to the starving Indian settlement at Nain. As of December 31, 1758, the total population was three hundred and nineteen white persons, in addition to forty-nine Indians who made their homes at Gnadenthal, Friedensthal, or at the Hall.

The usual record of local events fills the sparse pages for 1759, enlivened only by the completion and removal of the new organ for the Gemein-Haus in Bethlehem in January, the removal of the Girls' Institute to Bethlehem on June 18, a slight epidemic of measles at Nazareth and Christian Spring, and the inspection on August 10 by Boehler and Lawatsch of the region "near and beyond the Rose, where five hundred acres have been surveyed for a new village". Water and fire, man's two great assets and liabilities, were now brought under more control. The mill race had broken in February, pouring the heavy rain water into the new cellar at Friedensthal, a problem the solution of which necessitated hard and dangerous work, only to face a repetition thereof in May. On



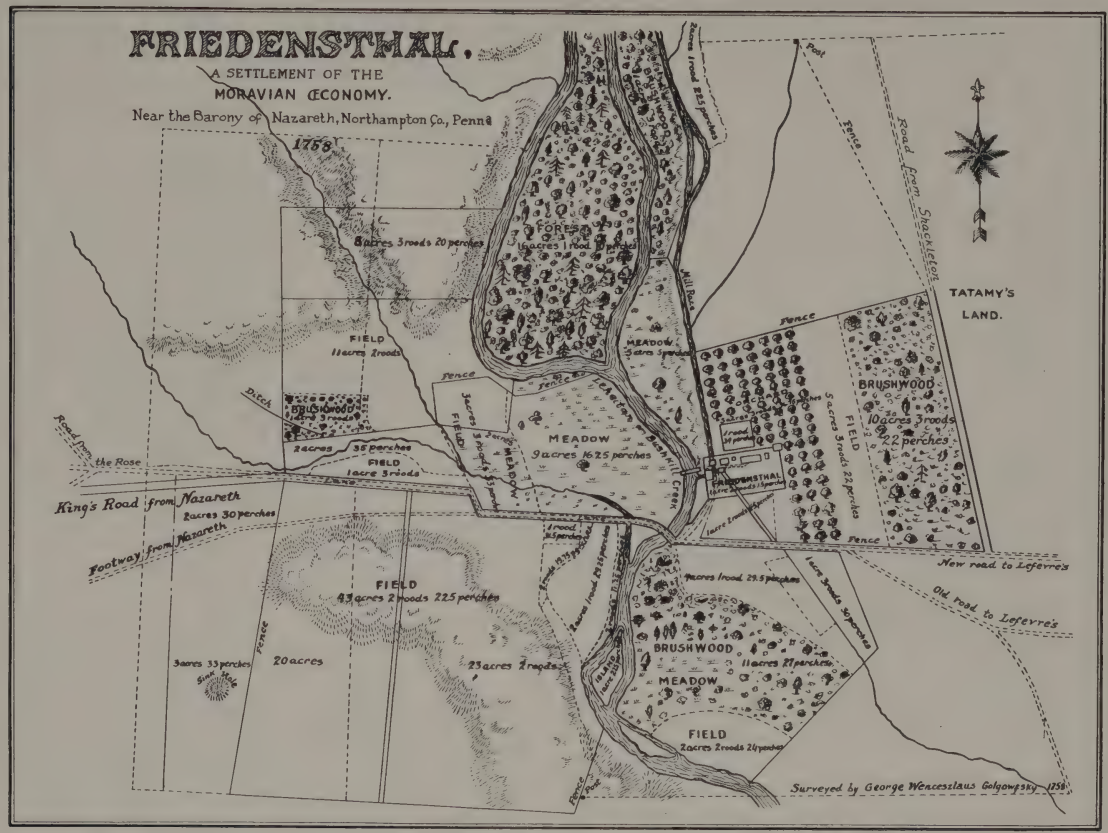
DESCRIPTION AND CONTENTS OF THE LAND AT NAZARETH, SHOWING HOW IT WAS DIVIDED IN 1785.

	Acres	Rods	Perches
Christian's Spring.	1600,	0,	0,
Gnadenthal,	1010,	3,	0,
TOTAL	5095 Acres		

	Acres	Rods	Perches.
Nazareth, (including "The Rose")	1866,	2,	10,
Friedensthal,	618,	0,	14,
1 Rood 24 Perches			

REPRODUCED FROM PRINTED DRAWING IN THE TRANSACTIONS OF THE MORAVIAN HISTORICAL SOCIETY ENTITLED FRIEDENSTHAL AND ITS STOCKADED MILL 1749-1767 BY THE REV. WM. C. REICHEL AND CONTRIBUTED BY JOHN W. JORDAN.

THE BARONY OF NAZARETH IN 1758



FRIEDENSTHAL IN 1758

the other hand, the traditional use of straw or shingles on roofs, both highly susceptible to fire, now gave way to tile which Ludwig Huebner of Bethlehem had been making for some years in "the Swamp", Montgomery County, and later at Bethlehem. On September 29, while returning from the celebration of the Lord's Supper, the people of Friedensthal saw the flight of a meteor with its consequent dissonant dissolution into a multitude of fiery pieces. The close of the year brought the first conscious hint of the approaching end of the Economy when on the evening of December 12 a Conference was held with the Brethren concerning the erection of an annex to the old Choir-house, in order to lodge the Brethren and Sisters for the first time in families. This annex was to be constructed by the Brethren in their spare time.

The labor on this project and the difficulties of keeping the Friedensthal mill in operation during a very bad winter, marked also by faithful efforts to maintain Sunday services in spite of the weather, led to the springtime of 1760 wherein Abraham Reinke died, the new Indian settlement at Wechquetank, now Gilberts, was expanded, more Quakers from Philadelphia visited the community and the Claus family moved into the house "behind Nazareth on the place where some time ago it was intended to build Gnadenstadt, City of Grace". Sheep-raising in quantity, the transplanting of fruit trees to create a new orchard, probably Jag's orchard, just west of Nazareth Hall on the hillside and an increase in size of the apiary to fifteen swarms by July gave the Brethren ample labor. Shadows of the past arose in the return by a band of Susquehanna Indians to the Gilberts-Stroudsburg sector of some girls who had been taken prisoners years before. A recurrence of trouble at the Friedensthal mill in September, necessitating a new axle for the water-wheel, proved a handicap to the community until November, at which time also there arrived the first snowfall which, according to the diary, seemed to have no terror for Brother Joseph and Sister Hanna, two negro members who removed through the snow from Bethlehem to Gnadenthal. At the close of the year, the entire community numbered four hundred and six persons.

Despite the contemporary conflicts of the French and Indian War, which led to spasmodic and recurrent rumors which never materialized, the next three years were devoid of really noteworthy occurrences. Tragic memories were revived by the reception into the congregation on February 1, 1761, of Maria Hoeth, who had

passed through the Indian attack of December, 1755, on her father's plantation near Gilberts, had been captured, spared, and had perforce married an Indian, only to return after all these months of tribulation. An epidemic of small-pox in April in no wise prevented the arrival of visitors from New York and New Brunswick and the threshing with flails of over forty-five hundred bushels of grain. A new standard in domestic privacy was attained upon the completion and occupancy of six rooms in the annex to the family house in Nazareth by June 13. During July the first products of the "writers" section in the vocational school at Christian Spring were transferred to the Hall, there to transcribe in long hand the diaries, accounts, and reports, which, two centuries later, were to make a record, such as this, possible. At the same time, the mechanism of the Friedensthal mill continued to demand serious and recurrent attention. Up at Wechquetank the Indian mission was thriving while from Nain came eight Indians to help in the harvest. In August, while Bishop Spangenberg and John Bonn went to Easton to pay their respects to Governor James Hamilton, Nazareth received many visitors from Philadelphia who inspected the Hall and the farms and went out to the Rose Inn for dinner. At this time, also, George Wenceslaus Golkowsky, the surveyor, prepared to lay out the survey for lots which might be purchased in the new village "behind Nazareth", later named Schoeneck. The joys of the Advent and Christmas Season were foretasted on October 28 when the Brandmuellers came over to Nazareth from Friedensthal to welcome their son who had just arrived from Europe after a separation of eighteen years. The Christmas Season was celebrated as usual by a populace which now numbered but three hundred and fifty-three persons.

Life in Nazareth continued to move in the usual calm, steady manner during 1762. The usual winter ills were endured, the usual labors performed. In January three boys from the vocational school at Christian Spring were sent to Bethlehem to learn the locksmith's trade. On March 25 the first Negro child was baptized at the Rose Inn. The Easter Services are recorded "as usual". Visitations to Schoeneck and from the outlying regions regularly occurred. The Friedensthal mill now operated at full speed, generally both night and day. On May 11, at the request of the provincial government, the elder David Zeisberger went to Wyoming to interview Tedyuscung, whom the Moravians, in their business

Nazareth in 1761

deals, had found to be a gifted but troublesome and at times treacherous Indian chief. The next day two of the boys at Christian Spring vocational school were taken to Bethlehem, Gottlieb Mack to learn the potter's trade, Abraham van Vleck to work in the store. On the other hand, Heinrich Gallentin moved to Christian Spring in order to function as tailor. The service for Pentecost was this year held at Schoeneck which now became an exceedingly popular resort for the residents of the "Upper Places". The outstanding event of this year was the farewell sojourn, among the entire community, of the Spangenbergs before sailing from New York on July 1 to spend their remaining years in guiding the church in Europe. Following their lamented departure, life in Nazareth returned in a kind of anti-climax to the normal round: Boys left to learn organ-building at Bethlehem, or arrived to learn weaving at Christian Spring, the annual influx of visitors from Philadelphia, a Conference concerning the opening of a Latin school in the hall, the perennial visit of Indians and "alien" neighbors to aid in the harvest, the equally perennial troubles of the old Friedensthal mill race, the appointment of George Golkowsky as accountant for the "Upper Places" with headquarters at Christian Spring, the consecration on October 3 of the new Gemein-Saal at Schoeneck, the observance on October 18 of Thanksgiving Day at Nazareth, the walling-up of the new well dug on the lawn of Whitefield House, about thirty feet southwest of the front portico, the first communion service at Schoeneck on October 30, and the lovefeast on November 28 which marked the establishment and formal recognition of the Schoeneck congregation.

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The following year, 1763, opened with three important events: At twilight on January 2 a fire broke out in the Nursery at Nazareth, owing to a defective flue. Flames shot out five or six feet above the chimney and only the absence of wind, coupled with the presence of snow on the shingles and an abundance of water in the well, prevented a holocaust. The impending disintegration of the Economy was again foreshadowed in Nathaniel Seidel's arrival from Bethlehem to explain, in a kindly, persuasive manner, to all the married people, the reasons why the Economy at Nazareth could not be changed as that at Bethlehem. He asked them all to retire and ponder it in the privacy of their own houses before giving him their decision on the matter. The third event was the arrival at the Rose Inn from Bethlehem of William Edmonds, an

Englishman, and his wife who, because of his previous experience, were chosen to establish and conduct a store.

Built but a few rods south of the inn, it was a one story log house about thirty feet square, containing a living room, kitchen, and two cellars in addition to the store-room itself. Edmonds' salary was set at sixty-five pounds a year with free rent and fuel. Stocked to the value of about three hundred and sixty pounds, the store drew a clientele from over a wide area, including numerous Indians who, according to the "Day Book for the Indians", paid their debts in as good a proportion as their white brothers.[9]

Visits by the elder David Zeisberger and Bishop and Mrs. Nathaniel Seidel to the Indians on the Susquehanna, and visitors to the Barony from New York, Philadelphia, and New Jersey, including former Governor Hardy, helped to fill the record at Nazareth, while at Friedensthal, on March 22, Brandmueller produced the first printing done in the upper Delaware Valley in the first one hundred and fifty "half-sheets" of Grube's translation into the Delaware Indian language of Samuel Lieberkuehn's *Harmony of the Gospels.* Three weeks later on April 13 two hundred "half-sheets" of a Delaware Indian hymn book were printed for Grube's use in his indefatigable labors at Wechquetank. Summer brought the customary communal cooperation in the harvest, particularly at Friedensthal where on July 26 twenty-one strangers from the vicinity of the Blue Mountains came to help reap the grain. On August 7 the wider contacts of international affairs again touched Nazareth in the announcement of the Governor's Proclamation of Peace between England, France and Spain, and his request, with which the community immediately complied with a service at Schoeneck, that a day of thanksgiving be observed. Again the forces of death and life came simultaneously to Nazareth: On Aug-

[9] Some of the Indian names were far removed from the vocabulary of the tradesman, and he had perforce to resort to description of the individual rather than to undertake to write the name. Thus the identifications often read thus: "Ahendock with one eye"; "Weshacklatt, a short young fellow at Shecom or at Shummaak"; "Jonathan that's lame"; "Bartzar Patterson that lives with William Jilloway (Chilloway)"; "Timothy, a young man"; "Lame Thomas, Dr., to am't. of goods bo't. 1 pound, one shilling and ten pence, on Sept. 1, 1770". The last named was credited with "a gun sold to Andrew Klein to be paid for on October 4, 1774, being more than the above debt calculated". The "Day Book for the Indians", together with another day book and one of Edmonds' ledgers, remains preserved in the library of the Moravian Historical Society in the Whitefield House.

ust 25 the diary noted that "the new building for making gun stocks was begun at Christian Spring"; while two days later there arrived from Lititz as the first regular medical practitioner in Nazareth, a very pious man, Dr. John Frederick Otto, brother of Dr. John Matthew Otto of Bethlehem, a graduate of the University of Halle, immigrant with the Second Sea Congregation, and the first graduate physician in the Forks of the Delaware.

A physician, it seemed, would prove an indispensable asset for September brought rumors of Indian trouble which, by October, were magnified into news of an invasion of the Scotch-Irish settlement, whence refugees soon began to stream into Friedensthal where they were permitted to move into the dining-hall, the shepherd's house, the barn and the stable. Rumors and refugees continued to arrive in ever-increasing numbers, the latter bringing so much grain to be stored that the beams in the mill began to sag. The stockade was repaired and four new sentry-boxes erected, largely without the aid of the refugees who were still engaged in trying to get all their belongings placed within the cramped quarters allotted them. By October it was deemed necessary to bring back the Christian Indians in the mission at Wechquetank for rumor now had it that Indian depredations were being committed in the environs of Easton and Friedensthal. This brought the people from the "Plains" and the "Dry Lands", closely followed by the Christian mission Indians from Wechquetank. The latter, who had abandoned most of their corn, cattle and implements, were now given quarters in the widows' house, the occupants of which for safety's sake had already moved to the Nursery. Although the rumors of depredations proved false, there was no doubt about the indignation of Philadelphians who so blamed the Moravians as the cause of most of this trouble that Governor John Penn invited a committee of three Moravians to discuss the problem of the mission Indians in Philadelphia. A week later the three wagon convoy sent to salvage the corn and other Indian goods at Wechquetank made a precipitous return when they heard that almost all the New Englanders in the Wyoming Valley had been killed by Indians. This development naturally led to further stockade erection at Nazareth, Friedensthal, and Gnadenthal. As a result of the conference with the Moravians, the provincial administration in November ordered the mission Indians to Philadelphia, whither one hundred and forty of them repaired on November 8,

having been relieved without protest of all their guns and tomahawks by the sheriff. The year closed with the Friedensthal mill operating at capacity and the Christian Indians in safe retreat at Philadelphia. But the Indian problem was not so easily settled.

Early in January came the news from Bishop Matthew Hehl at Lititz of the "Conestoga Massacre" near Lancaster, where the infamous "Paxton Boys", a mob of white men had slaughtered a score of peaceful Indians and had then proceeded towards Philadelphia in order there to wipe out the mission Indians. As a result the provincial officers ordered the transfer of their charges from Philadelphia to New York, but the entire problem was aggravated when, on their arrival at Amboy (now Perth Amboy), New Jersey, the migrants were turned back because the Lieutenant Governor of New York, Cadwallader Colden, declined to allow their settlement within his domain. The fate of these Indians, exposed as they were to rioters in Philadelphia, proved deeply disturbing to the entire Nazareth community, the fears of which were in no wise alleviated by news of the death in February from small-pox of old Jacob, an Indian who thus escaped the rigors of flight which, after their release at Philadelphia, beset these Indians who, seeking refuge after refuge, were ultimately driven beyond the bounds of Pennsylvania.

But the fate of the Indians proved far less important to the Nazareth community than the fate of the General Economy. Under the Economy the church property had been held by a college or board of so-called "Joint Tenants" to which each additional increment of land had been transferred as acquired by the buyers who had acted merely as agents for the church. Thus Spangenberg, David Nitschmann, and Henry Antes had acted in this capacity from 1745 until 1751 when they had transferred their rights to Nitschmann who thus became sole proprietor, having given a pledge to use it only for the church. Under this system all purchase, sale, or exchange of church property in whatever form was conducted for the benefit of the entire "Unitas Fratrum", Unity of Brethren, or Moravian Church, by duly appointed agents, on whose individual retirement title to the whole would pass to his successor, as provided for in the agreement. This procedure naturally led not only to a most complicated system of accounting but ultimately to separation of the American Church from domination by the Con-

tinental Mother Church in a form of "Absentee Landlordism".[10] When, therefore, Nitschmann died in 1759, his executors, Spangenberg and Boehler, sold the entire proprietary rights to Bishop Nathaniel Seidel, who had been chosen as the next proprietor and who, in lieu of purchase money, had assumed all debt.

The Spangenbergs had returned to Europe in 1762 and now Peter Boehler and his wife were preparing to leave to join Spangenberg in unravelling the tangled skein of church finances in Germany. The old leaders were leaving and the old order must change. The Economy was now abrogated and the privilege of private lease of land or purchase of a business was instituted. While Bishop Seidel was charged with spiritual leadership, financial affairs were placed in the hands of Frederick William von Marschall, who, with Matthew Schropp, immediately introduced the necessary readjustments.

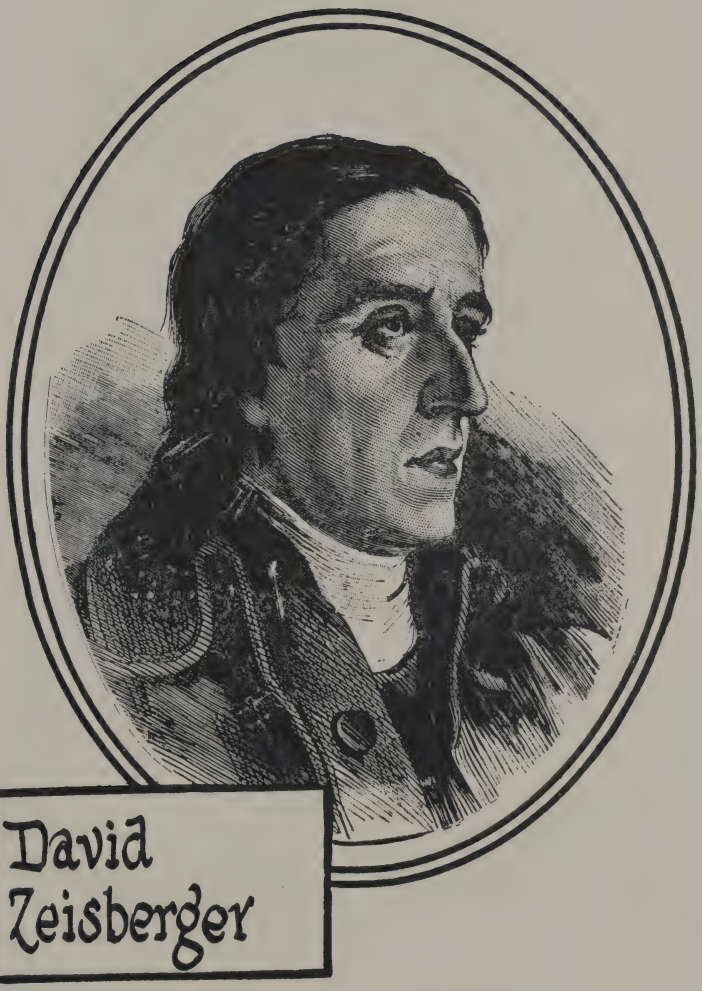
On February 23 Surveyor George Golkowsky and his assistant began to survey the Nazareth acreage into five parts to accomodate those Brethren who might seek to farm for themselves. By March 16 readjustments in domestic arrangements had moved various Brethren and Sisters from Nazareth to Friedensthal or Gnadenthal and vice versa. The subsidence of Indian troubles allowed the last of the refugees to leave Friedensthal and permitted the resumption of unguarded trade to Bethlehem and ventures to the Blue Mountains. On May 7 the touching farewell to Spangenberg of two years before was re-enacted for his illustrious and faithful colleague, Peter Boehler, who with his wife left Nazareth for Germany, never to return.

With Boehler's departure the Economy came to a close. A dry summer produced restricted crops but "we have not lacked anything". Visitors from New York and Philadelphia continued to seek out Nazareth. But the picture was changing. By the close of 1764 at least three-quarters of the single men in all the "Upper Places" had changed their habitat. Some had migrated to Wachovia in North Carolina; others had changed congregations; a few

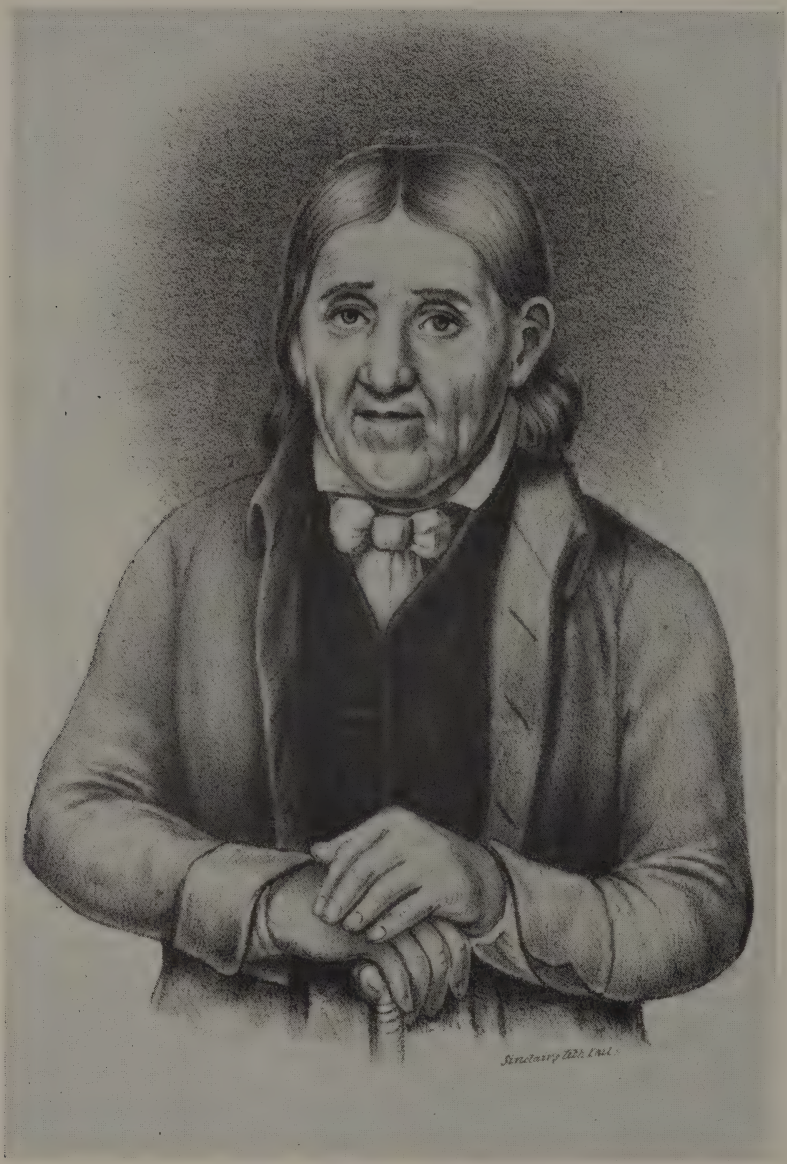
[10] For a clear and full discussion of the financial history of the Moravian Church in America, see De Schweinitz, Edmund. *The Financial History of the American Province of the Unitas Fratrum* (Bethlehem, 1877). For a more detailed discussion of the dissolution of the Economy, see Hamilton, J. Taylor. *History of the Moravian Church* (Bethlehem, 1900); and Levering, J. M. *History of Bethlehem* (Bethlehem, 1903).

had left the congregation altogether; certain men had entered the Indian mission work; and the greater part had simply changed places within the Barony. The population which in 1763 had been three hundred and sixty was now three hundred and fifty-one. The end of the year marked the end of the Economy. Here too in this eighteenth century Moravian community, deep in rural Pennsylvania, the words of King Arthur in Tennyson's *Idylls of the King* rang true:

> "The old order changeth, yielding place to new,
> And God fulfills Himself in many ways".



David Zeisberger, Pioneer Missionary
to the Indians



John Heckewelder, Missionary
to the Indians

CHAPTER THREE

The Period of Adjustment, 1765-1774

THE dawn of the year, 1765, while it also betokened the twilight of the Economy, brought to Nazareth such activity as it had rarely heretofore observed. For the next six years Nazareth was to witness various attempts to adjust the citizenry to new forms of private capitalistic endeavor, forms which in spirit must never violate the ethical canons of the Unity. Only thus could the new Nazareth of 1771 arise as a phoenix out of the ashes of the General Economy.

Of almost a dozen subjects worthy of mention in the first period between 1765 and 1771, three particularly stand out: The achievements as missionaries to the Indians of that worthy successor to Christian Post, the indefatigable David Zeisberger, and his beloved disciple, John Heckewelder; the great expansion into Jersey; and the rising tide of distinguished and sympathetic visitors to the Barony.

Through sleet and storm, as in January, 1765, when he waded snow drifts to escort his Indians from Bethlehem to their new home at Wyalusing or Friedenshuetten; through summer heat, as in the next year, while pleading with the Cayugas and Onondagas; or penetrating the wilds of western Pennsylvania along the north branch of the Ohio River, as in 1767, whence two years later he worked his way along the Tuscarawas or Muskingum River, where he hoped to live among the Indians; wherever Zeisberger went, there went the missionary zeal fostered in Nazareth. Nor was it fruitful only in the wilds; at home in Christian Spring his fervor had stirred the heart of a youth who answered Bishop Seidel's call in 1765, a call which sent John Heckewelder into an active partnership of endeavor in the Indian mission field which continued unbroken until Zeisberger was "called home" after sixty-two years of unremitting service to his brown hearts.[1]

[1] Zeisberger made Heckewelder executor of his meager estate.

While the elder David Zeisberger was expanding the missionary scope of the Nazareth congregation among the Indians, his cousin, also named David, was participating in the movement to establish a colony in Jersey. In August, 1768, John Bonn and Bishop Seidel visited a gentleman named Samuel Green on whose farm at what is now Hope, New Jersey, they hoped to begin a Moravian village. Another visit ensued on January 5, 1769, when plans were brought to a head for by July 5 Bonn and young David Zeisberger found the first house in the new settlement under construction. At first called Greenland, the settlement was completed and renamed Hope, under which name it survived until it was abandoned and the property sold in 1808. The name however survives to this day.

From the year of its inception, Nazareth had had its full share of visitors for, in many respects, the community was a model on constant exhibition. Despite the termination of what was probably their most valued exhibit, the General Economy, the period of adjustment saw, not an abatement but, as the diary for 1770 noted, a material increase in visitors from a distance, both in numbers and in social standing. On May 19, 1766, Dr. William Shippen of Philadelphia and his daughters attended services, much to their edification, and the next day young John Benezet arrived from the same city to visit his aunt, Mrs. John Frederick Otto. June brought visitors from New York and London. Two years later on May 5, 1768, another London merchant with two ladies came to Nazareth; on June 6, the Deputy Post Master General; and on June 18, the Governor of Carolina, Lord Montague, and his Lady. August brought seven men and seven women from London, Philadelphia, and Jersey, among them the Reverend Jacob Duche, the illustrious Philadelphia divine. Zeisberger's faithful colleague, Johannes Roth, brought some of his Indians early in 1769, followed at the end of May by Frederick Smyth, the Chief Justice of Jersey. On June 5 Governor William Franklin of Jersey, with his wife and another couple, expressed their approval of the community in general, while in August two educators from the College of New Jersey at Princeton came to inspect the school system. In fact, throughout the entire summer, Nazareth proved a mecca for visitors from New England to South Carolina. In the following June the Benezet family of Philadelphia returned to Nazareth where several of their children attended school. They were followed by the usual stream of visitors from New York and other

communities who, even when they came to scoff, remained to praise.

These, then, were the outstanding events of the period. But there were others: A severe fire in the laundry at Nazareth in May, 1765, was quenched only by the prompt action of the bucket brigade. The vocational school at Christian Spring continued to flourish despite the parental removal of one pupil. David Tanneberger restored the two organs at Nazareth Hall. The movement of population to and fro continued with quite a number of Nazareth people leaving for the new settlements in North Carolina. The appeal of the General Synod in Germany to aid their German Brethren met with a typically generous response. Missionaries continued to leave for St. Croix and St. Thomas in the West Indies and Nain in Labrador. A day school for girls in Nazareth was begun. Despite the general abstinence of Moravians from political activity, John Bonn was elected township supervisor of roads and William Edmonds of the general store near the Rose Inn was sent to the provincial Assembly to represent Northampton County. The appraisal of a dead man's estate disproved the contention that the Bethlehem-Nazareth Economy was a communistic organization. By 1766 English was being taught at Nazareth Hall. New leaders were sent to North Carolina and to Hebron, now Lebanon, Pennsylvania. The widows were removed from the crowded, inadequate quarters of the log house at Nazareth to the new home in Bethlehem. In August, 1766, the first Negro child was born at Gnadenthal. Soon after, Bishop and Mrs. Nitschmann sailed for Europe. Christian Spring had become a bounteous source of varied provender, with the sparkling spring-water and the architectural beauty of the splendid groined arches in the basement of the old brewery, as its two major exhibits.[2] The text-book for 1767 appeared from Brandmueller's press at Friedensthal before his re-

[2] As proof of the fertility at Christian Spring, the following record of a single year's production in 1766 may be of interest: 1124 bushels of wheat, 1144 bushels of rye, 1397 bushels of oats, 462 bushels of barley, 710 bushels of buckwheat, 106 bushels of corn, 91 loads of hay, 28 loads of second crop hay, 1771 pounds of mutton, 3194 pounds of pork, 246 pounds of bacon, 10,940 pounds of beef, 856 pounds of veal, 1919 pounds of tallow, 4948 pounds of butter, 130 pounds of lard, and 2000 gallons of cider.

The farm stock for that year included 277 head of horned cattle, six yoke of work oxen, 46 pigs, with no mention that year of sheep or fowl. The equipment included three wagons, five plows, six harrows, three dozen sickles, and twenty-five axes. The acreage included 353 acres under cultivation, 97 acres in meadow land, and 146 acres of fenced woodland.

moval to Bethlehem. A runaway boy was returned and given another trial. Here and there, now and then, problems of internal discipline were tactfully and quietly settled. Joseph Otto, in charge of the "writers" room at Nazareth Hall, left to study medicine and surgery with his illustrious uncle, Dr. J. Matthew Otto, in Bethlehem. By the democratic will of a majority the rigorous observance of the Sabbath, or Saturday, as preparatory to Sunday, was at last discontinued here in Pennsylvania as it had been elsewhere, as doing more harm than good. Only hunting and fishing on the Sabbath remained forbidden. The roadway to Bethlehem was relocated to insure free passage even in times of high water. Boys were still received into the Choir so that by 1768 it had the largest body of boys in North America. Missionary collections met with the usual generous response. The Brethren were told about the ill feeling between the Penn administration and the Assembly on the Indian question, and were warned not to alienate either Indians or government by betraying any signs of partiality. Hans Christian Christiansen, the mill-wright, who had built the old Bethlehem water-works, the first in this country, now repaired the great, octagonal, oak pillars at the Hall so well that they still stand there today after one hundred and seventy years. The movement of population hither and yon continued, owing chiefly to the eagerness of the younger men to learn new trades, usually at Bethlehem, and of older families as well to join new communities such as those at Lititz and Wachovia, North Carolina. This migration was the primary cause of a small, though steady, decline in population from the total of 351 in 1764 to 283 in 1769, of whom 142 were listed as communicants, and 276 at the close of 1770.[3]

With the opening of the year, 1771, there began a period of four years marked by the advent and evolution of the "New Nazareth", the end of the old Economy at Christian Spring, the close of the Rose Inn and the distintegration of the Barony as a landed estate by the sale of various pieces of land, and the annual influx of visitors who, the records show, were increasingly important in standing. It was, however, meet and right that these four years of peace, following Indian dangers and preceding war's alarums, should be characterized by the creation of a new, more modern, Nazareth.

[3] Population statistics by years: 1764, 351; 1765, 331; 1766, 314; 1767, 305; 1768, 284; 1769, 283; and 1770, 276.

The Groined Arches of the Old Brewery
at Christian Spring

DIE

Tæglichen

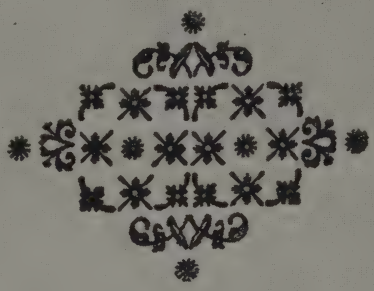
LOOSUNGEN

DER

Brüder-Gemeine

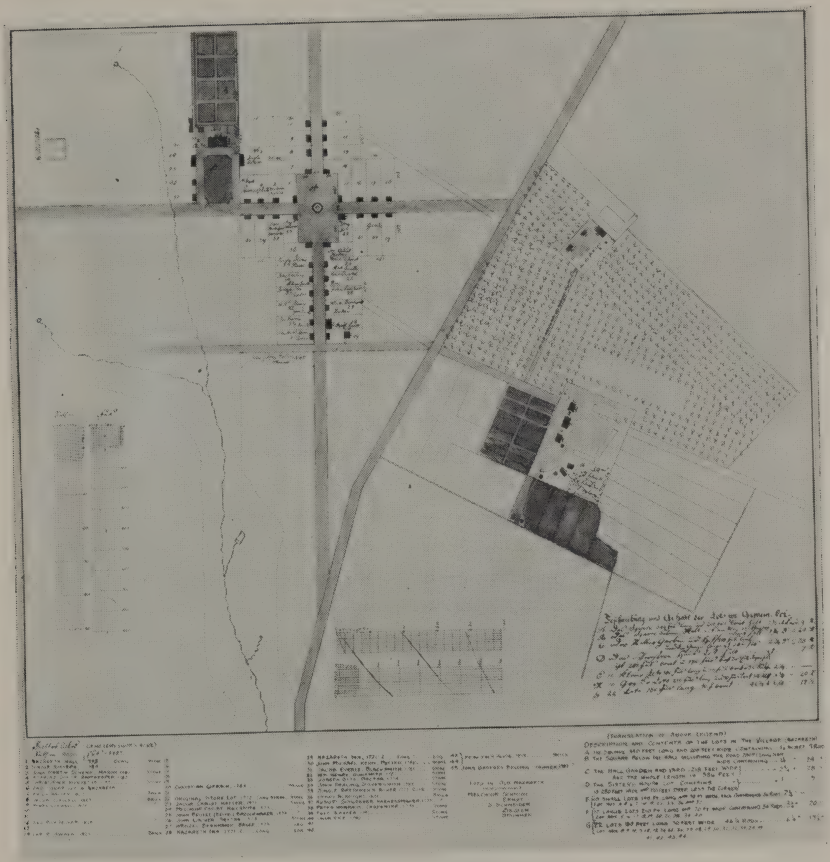
FÜR DAS JAHR

1767.

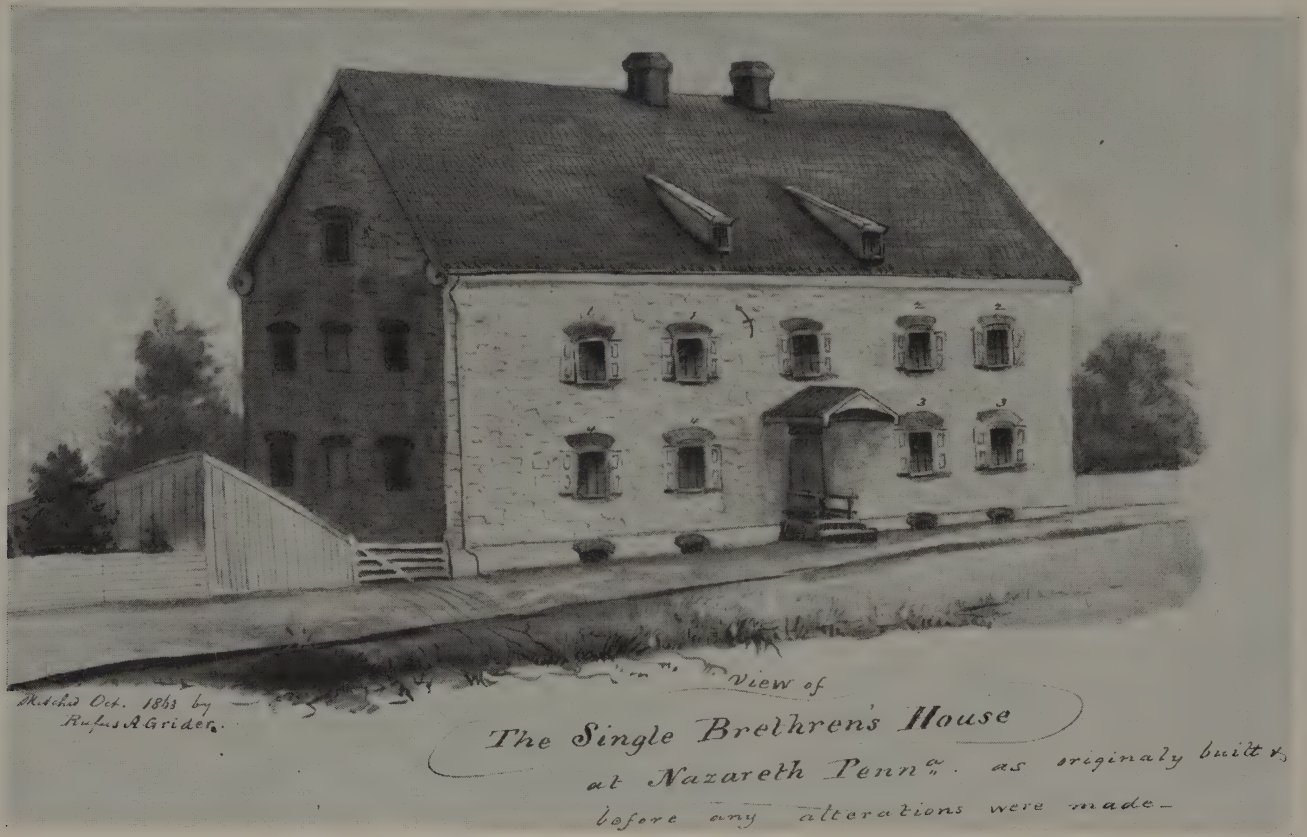


Gedrukt bey Bethlehem in der Fork Dellawar.
Bey Johann Brandmüller. MDCCLXVII.

A Page from John Brandmueller's
Press at Friedensthal



Ground Plan of the Barony of Nazareth in 1771



The Single Brethren's House, 1773

The economic problem of the Unity, fast falling into debt, proved the stimulus needed to impel the Brethen to create, near the Hall, an entirely new village wherein the economic mode of life, as the tenancy of property and the adoption of private capitalism would more closely approximate the contemporary policy about them. On January 8, 1771, the Conference was held, at which the problems of location and water-supply were duly considered. The next forenoon the site was surveyed and main streets and alleys laid out. By March 12 the carpenters from Christian Spring began to fell trees for the new inn, the first projected building, where now stands the Nazareth Inn. By May 7 they began to dig the cellar. Brethren now began to choose sites for private homes. On June 28 Peter Worbass came over from Bethlehem to pick a plot on what is now the south side of West Center Street between the present Moravian Church and Green Street, where by September 20, 1771, he erected, and on December 16 moved into, the first private dwelling in what is now Nazareth. By August 5 the new inn began to rise and on the sixteenth was "brought under roof". In September was begun and by late October was completed the second private house, still standing on the southeast corner of Main Street and the Circle, the home of Jacob Christ who began for several generations the manufacture of Christ's "stove-pipe" hats, the first industry in New Nazareth. The rising community was rapidly progressing with the decision to build a Brethren's House and a store to take the place of William Edmonds' old emporium near the Rose Inn, when the problem of water supply and distribution caused complications which were not solved until Hans Christiansen came over from Bethlehem and bored the pipes so well that the test gauge gave a pressure height of seven feet. By June, 1772, Edmonds was able to move his stock into the new store which, rising on the southeast corner of East Center Street and the Circle, still stands as Buss' Furniture Store. The Brethren's House now rose at No. 30 South Main Street, at present the Star Janitor Supply Company. By the late fall of 1773 further houses had arisen, but fresh troubles appeared when the new pipe line which supplied the hydrant on the public square somehow seemed to prevent an adequate flow for the laundry at the Hall. Again Christiansen saved the day by repairing the old conduit to the laundry. Despite such petty obstacles, the new Nazareth grew in stature and in grace with God and man.

This period also witnessed the final termination of the Economy

at Christian Spring where John Christian Alexander de Schweinitz secured some land to be included in the New Nazareth. Having spent the greater part of their lives working in common for the Unity, and feeling unable to undertake life anew at an advanced age, a number of the single Brethren at the Spring received permission to remain in their houses as heretofore, and were granted an annual allowance for clothing.

The Barony now received an increasing number and variety of visitors, including two men and a lady from Surinam, expressly to visit the school; Justice of the Peace Kooken from the neighboring village of Allentown; a sixteen-year-old itinerant evangelist named Eisenberger; Governor John Penn on two hunting holidays in 1772; General Thomas Gage, subsequently Governor of Massachusetts, with his wife and staff, on September 24 of that same year; a Mr. Franklin from New York and James Logan of Philadelphia with their respective ladies on September 3, 1773, followed on the twenty-sixth by former Governor Richard Penn, and on October 28 by William Henry, Senior, the rifle-maker from Lancaster; Richard Penn again on May 25, 1774, accompanied by his wife, his mother-in-law, some young ladies, and a Mr. Livingston of New York; Anthony Benezet and his bride from Philadelphia on their honeymoon in June, followed a week later on the twenty-ninth by Thomas Mifflin, the future Governor of Pennsylvania, and John Dickinson, the future "Pennsylvania Farmer", with their wives; John Wistar of Philadelphia; a merchant from South Carolina and three gentlemen from St. Croix in the West Indies; and in November, 1774, the Surveyor General of Pennsylvania and a party of Moravian mission benefactors from Barbadoes in the West Indies. Nazareth had created much interest and not a little curiosity on the part of those unacquainted with the Moravians and their efforts to found a place where the law of the Master should be the rule and practice of daily life. Thus, in addition to these notables, it received throughout these years almost daily delegations from Philadelphia, New York, Bethlehem and Lititz.

But, despite the coming and going of the great and near great, life went on as usual, and this period witnessed also the increasing prominence of the younger David Zeisberger; the opening on June 1, 1771, of a day-school for boys at the Hall; the abiding interest in and contribution to foreign missions in St. Thomas, Antigua, St. Croix, Jamaica, the Nicobar Islands, and Cairo, Egypt, where Henry

Antes' son, John, labored; the closing of the Rose Inn upon the removal of the John Lischers to the new Nazareth Inn; the re-election for a third term and continued participation of William Edmonds in the provincial Assembly at Philadelphia; a virulent and ubiquitous epidemic of sixty-six cases of measles in 1773 from which, fortunately, all recovered; the normal number of marriages with the customary exchange by the bride of the single sisters' pink ribbon for the blue one of the married woman; the removal in 1773 by John Brandmueller to Bethlehem of the old printing press which had been stored at the Hall since 1767; the steady decline in attendance at the Institute; the inauguration by Dr. Matthew Otto of vaccination for small-pox, whereby recovery was achieved in all the twenty-three cases which broke out in 1773 except that of William Popplewell, a frail lad about ten years old; the construction of a new road from New Nazareth through Schoeneck; the arrival in February, 1774, of young Joseph Otto from his interneship with his uncle, Dr. Matthew Otto, in Bethlehem, to take over from his aged father, Dr. John Frederick Otto, the medical care of the community; the appointment of Jacob Loesch as Justice of the Peace for this upper part of Northampton County; the ruin of the fruit crop in May, 1774, by snow, frost, and rain; and, finally, the startling innovation in internal polity of Ferdinand Dettmer's annual financial report to the church council. Again owing largely to withdrawals to Lititz, North Carolina, and other Moravian centers, the population had slightly but surely dropped from two hundred and seventy-six in 1770 to two hundred and fifty-one at the close of 1774.[4]

But now the old order again changed and, before it had given place to new, the Moravian community in Nazareth had suffered heavily for conscience's sake. Except for William Edmonds' participation in the provincial Assembly of Pennsylvania as representative for Northampton County, the community had had no contact with the political scene and to them the shibboleths of the decade following the close of the French and Indian War, such as the Sugar Act, the Stamp Act, Patrick Henry's "Give me Liberty or give me Death", the Boston Massacre and Tea Party, or even the Continental Congress, meant absolutely nothing. Not until May 7, 1775, did they "hear the communication of the Elders' Conference

[4] Population trends: 1770, 276; 1771, 262; 1772, 264; 1773, 254; and 1774, 251.

in Bethlehem concerning the present trouble in the country". And not for many months thereafter did they realize that the "present trouble" was the birth-pangs at Lexington and Concord of the American Revolution.

CHAPTER FOUR

Nazareth in the American Revolution and under the Sovereign State of Pennsylvania, 1775-1789

THE new year, 1775, had been ushered in with an Elders' Conference which was compelled by unimpeachable evidence to dismiss a recalcitrant Brother; the departure of the younger David Zeisberger to attend the General Synod sessions in Germany; and the removal from the Inn to a house in Nazareth of the Lischers who were succeeded at the Inn by the Moehring family on May 7.

But May 7 proved an event of far more importance in the annals of Nazareth than the change of management at the Inn for, in the words of the Nazareth Brethren's House Diary, "In the afternoon at 4.00 o'clock the communicant Brethren gathered in the Hall to hear the communication of the Elders' Conference in Bethlehem concerning the present trouble in the country. We were told how to behave as children of God at this time". Four days later a further entry indicates that the Brethren were informed of the facts but, relying on the immunity from military service granted them by Act of Parliament in 1749[1], were resolved to appear ignorant of the issues involved: "We have been reminded regarding the trouble in the country, that we should manage to speak to strangers impartially. It were better to tell people that we do not understand the matter. Pray God for the country into which He had brought us".

Thus it was that the Second Continental Congress met at Philadelphia, Ethan Allen's Green Mountain boys captured Ticonderoga, George Washington was appointed Commander-in-Chief of the Continental Army, Bunker's Hill was fought and lost, Boston was besieged, and Montgomery had taken Montreal and, with Arnold, had attacked Quebec, before Nazareth saw any evidence of war.

1 James Oglethorpe did yeoman work in getting this measure through Parliament. Ettinger. *James Edward Oglethorpe*. p. 273.

Only on December 4, 1775, did a long column of British regulars, taken prisoners at the capture of Fort St. John near Lake Champlain, pass through Nazareth, where they were quartered over night, on their way to Bethlehem. "They behaved so very quietly and modestly that one was hardly aware of the presence of soldiers". The next day so many more arrived that services had to be foregone, owing to the duties of quartering the new guests, twenty, thirty, or forty in each group. As in the case of the first party, this group left the following morning, together with the officers and Provincial Commissioners who had lodged at the Inn. The war now directly affected the community in that increasing orders necessitated the expansion of the gun shop at Christian Spring.

The new year saw the arrival and departure of many sleds, loaded with soldiers' wives and children, and prisoners of war, all bound for Bethlehem. The congregation was again emphatically instructed that during this critical period they should be quiet and trust in the Lord. There is no allusion whatsoever to the Declaration of Independence and the only reference to the war in July of 1776 is the recording of the passage through Nazareth to Bethlehem and Reading of some eighteen or twenty wagon loads of people captured by the American troops in Canada, which they were now evacuating. September brought William Henry, Junior, from Lititz to join the workers at the Christian Spring gun shop.

But by October the war began to tell even on the peaceable Brethren for, on the sixteenth, a deputy from the Northampton County Committee of Safety appeared in Nazareth with the warning that all men and boys from sixteen to fifty years of age who had not as yet drilled for service must pay a fine of two pounds, ten shillings, as to which an appeal might be made the next Monday at Easton. December brought about three hundred more soldiers, all well behaved as ordered, from Ticonderoga, together with militia from Mount Bethel and the Blue Mountains on their way to join the main Continental Army, the feeding and sheltering of whom proved a severe strain on the congregation. But not a word about Washington crossing the Delaware and the ensuing battle at Trenton.

The procession of troops from New York State continued throughout the early months of 1777. In April John Ettwein escorted General Horatio Gates through Christian Spring and the

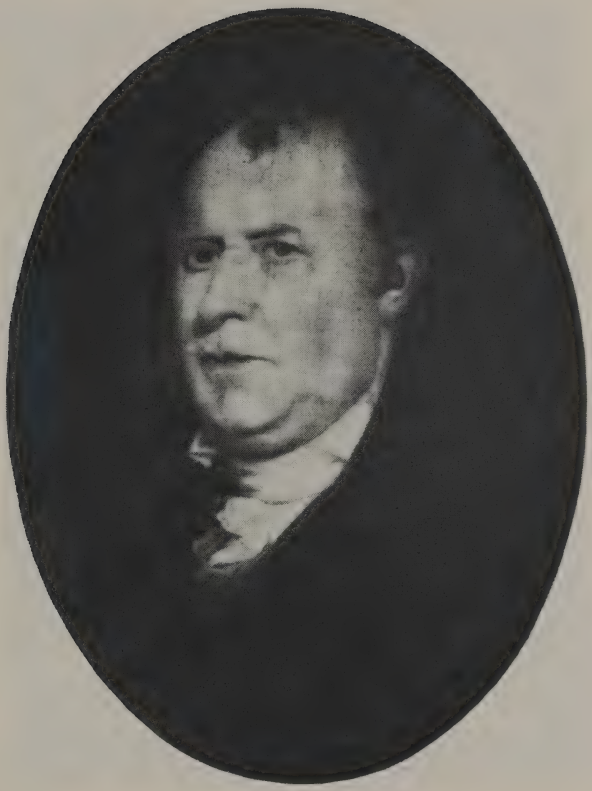
Plains part way to Ticonderoga. On May 10 the Brethren presented an appeal at Easton against being fined for failure to drill, an appeal which proved futile for within a few days Deputy Laval with seven soldiers appeared in Nazareth, Christian Spring, and Gnadenthal, and, in the pungent words of the diary, "mulcted the Brethren for the money they had been fined for not having drilled and for not bearing arms". A month later on June 18, after General Philip Schuyler had passed through on his way to Albany, the Captain and the Lieutenant of the township militia arrived to inform three of the citizens, young Dr. Joseph Otto, Jacob Christ, the hatter, and Michael Moehring, the innkeeper, that they must march next week with the militia. All three, relying upon the old parliamentary exemption of Moravians from bearing arms, refused. On August 6 a militia battalion was mustered into service near the Inn but it was done in an orderly manner and the Brethren were not molested. But by September 4 it was evident that Nazareth could look forward to quartering more troops, and provision therefor was actually made by asking the people living in the several houses, selected to be vacated, to move elsewhere. Two weeks later, upon learning that the single Brethren at Bethlehem had surrendered their house as a hospital for wounded Continentals, Nazareth provided places for six of these Brethren at Christian Spring. Nazareth now became the host alternately to foraging parties and to refugees from Philadelphia like Anthony Benezet and his family, and the repository for all kinds of goods in storage from as far north as Boston.

Despite their reliance on the British act of exemption from military duty, the petition of the Brethren to the Northampton County Commissioners for release from the heavy fine was finally rejected on November 7, 1777, when they were warned by Sheriff Jonas Hartzell that they had ten days in which to pay the fine or face prosecution. Their failure to understand both the significance of the revolution and thereby the invalidation for immediately practical purposes of the Exemption Act of 1749 in an insurgent Pennsylvania of 1777 was forcefully brought home to them on November 24 when Bishop Nathaniel Seidel and his wife, on their way to Hope, New Jersey, were turned back at Easton because they "had not abjured the king". On December 4 a Conference at Bethlehem considered the question of taking the oath of allegiance but decided by lot that the Brethren cease to send petitions to the

Assembly and remain quiet about the matter. Twelve days later the refusal to serve brought Sheriff Hartzell and Constable Rohn to Nazareth where, according to the diary, they gathered "fines of twenty-six pounds and some shillings for the single Brethren and later some fifty-three pounds more. This was raised by all sorts of sacrifices and finally became so unbearable that some of the younger Brethren secretly joined the militia, to the extent at least of attending the drill day exercises".[2] But despite all this, the year closed with the Nazareth congregation glady observing the day of thanksgiving, December 18, proclaimed by the government of the Republic of Pennsylvania. Again the diary closed without a single reference to Burgoyne's surrender, Brandywine, Howe's occupation of Philadelphia, the rigors of Valley Forge, or the adoption of the Articles of Confederation.

The abiding presence of soldiers quartered on the community and a severe winter kept Nazareth occupied during the early months of 1778. But in May the old problems of military service and the oath of allegiance again arose to plague the Brethren. This time, however, they were blessed with a leader who, through close personal friendship with men in high places, could—and did—ease the burden immeasurably. On May 5 John Ettwein came over from Bethlehem to Nazareth and Christian Spring with a petition to the Assembly of Pennsylvania in behalf of all the United Brethren, which he read at a meeting of Brethren and Sisters, and which he asked some members of the Elders' Conference to sign. Two days later he proceeded to Lancaster, to present this document to the Assembly of Pennsylvania, and thence to York where sat the Continental Congress, with many of whose members he was personally acquainted and by whom he was highly regarded. The Act of Attainder, passed in June, 1777, was not abrogated for the Moravians, but from the time of Ettwein's pilgrimage there was less trouble between the Brethren and the military authorities. But Ettwein's labors did not cease. Upon his return he brought a brother of General William Woodford with him to Nazareth and on July 3 he gave a luncheon at Nazareth Hall to four members of the Continental Congress, accompanying them later as far as Easton on their way to Philadelphia. But the matter was far from

[2] For an extended account of this problem, see Jacobson, H. A. "The Single Brethren's House at Nazareth, Pa." *Transactions* of the Moravian Historical Society. XI. 122.



William Henry, Junior

John Ettwein

closed. On Sunday, September 7, Constable Yost Walp, at the behest of Squires Jacob Morey and Frederick Limbach of Allentown, appeared in Bethlehem with a general summons of all males over eighteen years of age to appear "at Nicholas Fox's at Allentown" on the fourteenth in connection with the taking of the loyalty oath. Failure to appear meant seizure of one's property, such punishment as had been meted out to poor, inoffensive Mennonite farmers in the Saucon Valley. Ettwein headed off the Constable and gave him a good dinner and a general certificate signed by himself, stating that "Yost Walp, Constable of Upper Saucon, has summoned Bethlehem, Nazareth, Gnadenthal and Christiansbrunn to appear", etc. Then, assured by Colonel Jacob Arndt and county officials at Easton that the action of the Allentown squires, in Bishop Levering's words, "was unauthorized, illegal in method, and an impertinent assumption"[3], Ettwein hastened to Philadelphia to the Assembly only to find that that body had adjourned. He nevertheless brought back with him a writ declaring the summons illegal. This so enraged the two squires that they summoned him, under pain of "being fetched", to appear himself at 10 A. M. on the fifteenth. This he quietly did and, after a colloquy of three hours, convinced them of the futility of their plan, persuading them to come to Bethlehem on the eighteenth to take the oaths of those who were willing to swear allegiance. Despite the arrest and imprisonment at Easton of Franz Boehler and twelve Brethren from Emmaus, the matter of the oath was now postponed until the Assembly should meet again in fall when, on October 23, Ettwein painstakingly gathered signatures from all the "Upper Places" to a second petition to the Assembly. This petition proved acceptable. On December 3 Ettwein reported that the Pennsylvania Assembly had granted all that had been asked, and on the eighth the news arrived of the enactment on the fourth of the supplement to the old "test oath" act. The amended law now specified that those who would not take the test oath should have no right of franchise and should not be permitted to hold any office or perform any public function, not even jury duty; but they should be exempt from all other penalties. Thanks to the persistent labors of John Ettwein, the Moravian community at Nazareth, as well as elsewhere, had gained a great victory.

[3] Levering. *History of Bethlehem.* p. 501.

The problem of quartering unexpected troops, however, continued to engross the Brethren's attention to the point that the belated arrival of some eighty light cavalrymen on December 31, 1778, delayed a week by snowstorms which had also prevented the observance of any Christmas celebration, now threatened temporarily to prevent the traditional watchnight service. But the record closes with the watchnight service and without a word on the treaties with France, the British evacuation of Philadelphia, or the Wyoming massacre.

The new year of 1779 brought new elements to Nazareth. Hitherto the military "guests" had been provincial troops; now British and Hessian—"Brunswickers"—officers and their servants arrived as prisoners of war on parole. In February one hundred and fifty of Count Casimir Pulaski's corps, who were German and largely Lutheran or Reformed, asked Reverend Lembke twice to preach to them, which he did to orderly and attentive audiences. On February 22 the soldiers, sincerely grateful for all the kindness shown them, moved on to Allentown. Except for the visit of General John Sullivan on June 1 and the coming and going of paroled Hessian and British officers, the spring and summer passed uneventfully except for the perennial and smouldering problem of the "test oath". Not only did quite a few of the Brethren secretly take the oath of allegiance to the provincial cause, but it was soon evident that eventually more planned so to do, while a number from both town and country congregations actually enlisted and served in the Continental Army. As time passed and the possibility of an American victory became a probability, the attitude of more and more Brethren changed, particularly when various leaders in the Church came to understand the issues at stake.

For the next three years, however, the only references to the war deal with the high cost of living, brought about by the conflict, and the punctilious observance by the Moravians of every Day of Thanksgiving and Prayer whenever called for by proclamation of the Pennsylvania authorities. There is no allusion whatever to the feats of John Paul Jones, the treachery of Arnold at West Point, or even the surrender of Cornwallis at Yorktown.

But the period of their own tribulation had helped the Moravians to understand and appreciate the hopes and fears of their neighbors and fellow-Pennsylvanians, so that they could rejoice with thankful hearts when, on January 2, 1783, John Herman Bonn and An-

drew Busse brought back from Bethlehem the first rumors of peace, which were amply confirmed on March 27 by a letter forwarded to Nazareth by John Ettwein, reporting the signing of the peace preliminaries at Paris on January 20. It is small wonder that, at the evening service on that twenty-seventh day of March, the younger David Zeisberger should lead the people in a spontaneous manifestation of gratitude, expressed in fervent prayer and a joyous rendition of the old chorale, "Lord of Sabaoth", followed by "Now thank we all our God". They also served who only stood and waited, and the trials shared by the Moravians with their neighbors made them more deeply appreciative of their political obligations in a common cause throughout the years to come.

For some years under the old provincial form of government, some of the hardier souls had made the regular trips to Easton where they cast their votes for a county representative in the provincial Assembly, and William Edmonds had actually served in that body for more than one term. But these men were in the minority and the oath of allegiance had found the Brethren in general recalcitrant. The change in sentiment came slowly over a long period of time. But it did come for, when Justice Hartman came specially on August 7, 1786, for this purpose, most of the citizens of New Nazareth as well as some of the Brethren from Old Nazareth and Christian Spring took the oath of fealty to the sovereign State of Pennsylvania in the prescribed manner so that, in the words of the diary, those who, for conscience's sake, had lost their civil rights, could now claim: "By this oath we receive all the rights of free citizens of the Republic of Pennsylvania". Thus, on October 10, a number of the Brethren went to Easton to vote for representatives to the Assembly and other officials.

But whereas their suffrages in a Pennsylvania election were wholly free from official guidance, their position on such vital matters as the ratification of the new Constitution and the selection of representatives to the first Congress of the United States of America under that Constitution, was predetermined by the Overseers' Committee, at the order of the "Gemein Direction". At eight o'clock on the evening of November 2, 1787, Pastor Charles G. Reichel, having called together in the Hall all Brethren over twenty-one years of age, officially informed them that, "in view of the coming election of delegates to ratify the

proposed Constitution for the United States of America", the hierarchy of the Church, "for the sake of harmony and the requirements of the congregational constitution", had decided that, "prior to each election, the Overseers' Committee in each congregation should appoint a number of Brethren who, in behalf of the congregation, should attend the election. Others, who think it well to attend, should report, at least a day before the election, to the Minister of the Choir Helper; and if there is cause to dissuade an elector from attending an election, he should stay away". In short, the Overseers' Committees of both Nazareth and Bethlehem were to hold a political caucus, so to speak, whereat all candidates would be duly considered and certain ones endorsed to be voted for by those Brethren specially chosen to attend the election "so that we may, as much as possible, maintain our character as a unity, and that we avoid all partisan spirit, especially all semblance of disagreement among ourselves".[4] Four days later, therefore, an unidentified number of the men went to Easton to help elect four delegates from Northampton County to the Pennsylvania Ratification Convention which functioned promptly so that by December 16 Nazareth knew the favorable result. In this same month William Henry, Junior, was elected Justice of the Peace.

The Constitution having been ratified, the various States were expected to elect men to Congress, so that by November, 1788, the problem of the suffrage again arose. This time the emphasis on unity was still stronger for even the party ticket to be voted was rigidly prescribed. On November 12 Hans Christian de Schweinitz of Bethlehem wrote to John Schropp, the Warden at Nazareth, that, at the meeting that day of the Overseers' Committee, "the desire was expressed that as many of the Brethren as can readily do so, attend, and support the ticket which the Federalists have nominated at their Lancaster convention—but without offence to the opposition. We believe it were best that the Brethren assemble some days beforehand, and that this course be recommended to them, so that those who wish to attend the election shall so inform the Minister".[5] This policy was adopted and two weeks later a selected group "attended the election" at Easton. Six weeks later,

[4] The Nazareth Diary, November 2, 1787.

[5] Hans C. de Schweinitz to John Schropp. Bethlehem, November 12, 1788. This letter lies in the Archives of the Moravian Historical Society in Whitefield House, Nazareth.

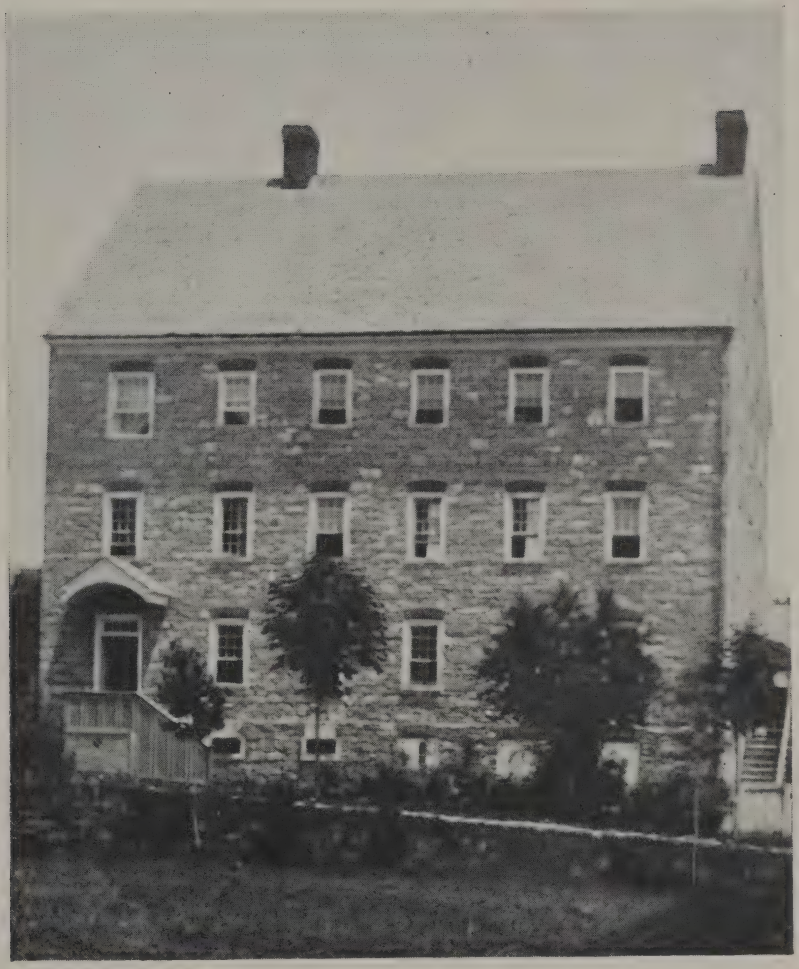
on January 7, 1789, a similar procedure was adopted in the selection of presidential electors.

But the politics of revolution and national unification was not the be-all and end-all of existence in Nazareth during these fourteen years. The Moravians continued to propagate missions and cultural education, and music took its place in the communal life; visitors came in increasing numbers; and the polity of the church organization was revised with the times.

David Zeisberger, the elder, had come in to Nazareth from Ohio in 1775 but had later returned thither to remain on the Muskingum until May, 1781, when he again visited Nazareth to report on the success of his labors in the field. In January, 1782, glowing accounts of the work among the Indians along the Sandusky creek, near Lake Erie, in Ohio, were received. But that was the last good news. On March 8 the lifelong labors of Zeisberger and Heckewelder were virtually wiped out in the bloody massacre of Christian Indians at Gnadenhuetten in Ohio. In the autumn of 1781 British troops had taken these Indians from their villages along the Tuscarawas and allowed them to starve during the winter at Sandusky, before permitting them to return at the earliest sign of spring to salvage their food supply at Gnadenhuetten. The murder of a white family by a band of marauding savages had led to the creation of a company of over one hundred American frontiersmen under Colonel David Williamson, which on March 8 sought revenge by ruthlessly slaughtering the entire body of Christian Indians, after having beguiled them by pledges of safety and sustenance. But tragedy in Ohio in no wise retarded progress in Surinam and at Antigua in the West Indies where Zindendorf's son-in-law, Johannes von Watteville, labored, and whence in 1784, despite a shipwreck, he returned. In that same year John Antes finally withdrew from Cairo, Egypt, but any check to foreign missions was merely a challenge to greater efforts at home, whether in the environs of Nazareth, as in 1785, or on the Ohio border as in 1786, where at Pilgerruh, or Pilgrim's Rest, on the Cuyaboga River, David Zeisberger still labored among his beloved Indians, to be joined the next year by Heckewelder, Michael Jung, and Johannes Weygand. Neither heat nor drought, nor war nor politics could check the missionary zeal of the Moravians for on September 21, 1787, four days after the delegates at the Convention in Philadelphia had signed the new Constitution of the United States, there

was organized at Bethlehem the "Society for Propagating the Gospel among the Heathen", still the oldest organized missionary society in the United States, which was duly incorporated by Act of Assembly on February 27, 1788. Despite the rigors of missionary life, romance frequently entered the picture as in April, 1789, when, five days after their arrival on furlough from Antigua, Missionaries Schneckenberger and Beck became betrothed to two ladies of the Nazareth congregation.

The cultural aspects of life in Nazareth received increasing attention despite the compulsory closing of Nazareth Hall on October 21, 1779, owing to war and consequent decrease in enrollment. Education continued to be highly esteemed and in 1784 a new Paedegogium or seminary was projected. In January, 1785, two village "pay schools" were organized, the boys' school in Nazareth Hall, the girls' school in the Sisters' House. In these the faculty would receive salaries, the Brother fifteen shillings or one Spanish dollar a week, the Sister half that much, and tuition would be charged at the rate of one shilling a week, deficits to be met by the congregational treasury. Contributions were solicited from childless couples as well and the solicitation of funds met with the usual communal enthusiasm. Congregational music was emphasized and a body of five organists was chosen to be available on a rotating schedule, while the greatest desire at Nazareth, where French horns were in vogue, was to have, as soon as possible, its own trombone choir, which functioned for the first time in announcing the death of Francis Lembke on July 12, 1785. Antiphonal singing was now introduced and a class begun for lessons on the spinet or piano. On October 3, 1785, the "pay-school" for boys was enlarged by the arrival of the boys from Bethlehem and opened as the Paedegogium, or boarding-school. By April, 1786, the curriculum included Reading, Writing, Arithmetic, German, English, Latin, History, Geography, Piano and Singing, to which were now added French, Geometry, Drawing and Violin. Such a curriculum was bound to attract pupils from a distance and boys now arrived from Philadelphia, New York, the Carolinas, Ohio, and the West Indies. On July 7, 1787, the first non-Moravian boarding pupil entered the school in the person of Joseph Shaw, son of a Quaker merchant in Philadelphia. By October the attendance had risen from eleven in 1785 to twenty-one, of whom eighteen came from elsewhere than Nazareth. In November, 1788, Joseph Crane of



The Single Sisters' House

Elizabeth, New Jersey, arrived and on January 9, 1789, the son and namesake of the Reverend Abraham Beach, an Episcopal clergyman of New York, was admitted "on probation", only to be sent home by the twenty-seventh. Boys now appeared from Trenton, New Jersey, New York, North Carolina, Easton, and St. Thomas in the West Indies, so that on October 3, 1789, exactly four years after it was begun, the Paedegogium could boast of twenty-six scholars. To mark the occasion the "half-yearly" examinations were held, consisting of readings from the Bible in both German and English, translations and conversation in French and German, essays on topics in History, Mathematics, Geography and the like, and the recitation of the Creed, the Lord's Prayer, speeches, poems and classical prose work in both English and German. After the love-feast at two o'clock, the boys played and sang and exhibited specimens of their work in Geometry, Drawing and Writing. Two weeks later Mrs. Nathanael Greene, the widow of the Revolutionary General, brought her son to the school which continued to flourish and expand. At the end of October a similar examination was given at the Girls' School in the Sisters' House where they acquitted themselves equally well.

While music and education were duly emphasized, the internal polity and structure of the community were by no means neglected. Despite the war, the community had continued to receive immigrants, a large body of whom arrived in the spring of 1779, followed by another group in November, 1783. An important revision in policy was approved by the single Brethren on December 23, 1781, when a "community chest" was created by weekly individual donations of "a copper coin" as a kind of "group insurance" to furnish aid to any Brother who might need it through poverty or illness. Over three years later, on March 3, 1785, the Helpers' Conference broke tradition by transferring the land in Old Nazareth and Schoeneck from the Administration of the Unity to the Nazareth congregational diacony, thereby recognizing the new status of Nazareth as an independent, self-contained "Orts-Gemein". The Schoeneck congregation was shortly thereafter placed under the care of the Elders' Conference at Nazareth and the economic problems still confronting the Unity were clarified. An increasing desire for English services was now manifested; the need for a "Corpse House" or receiving vault was recognized and satisfied; fire prevention was decreed in the legislation compelling every house-owner to

have two fire-buckets with four to six required for every public building; and voluntary inoculation against small-pox was advocated. By February, 1788, the liberalizing change in governmental policy of Nazareth was effected. The Helpers' Conference now gave way to a Church Council, the composition of which exemplified the representative idea with delegates from the various groups such as the Married People, the Single Brethren, the Single Sisters, and the Widows. By March 8 the Pennsylvania State Legislature had formally acknowledged the Unity as an episcopal church under the name, "Unitas Fratrum", or "United Brethren". The new Church Council held its first meeting on April 4 and promptly resolved to procure by popular subscription a fire engine for the community and locate a large water tank near the well in the middle of the village in what is now the "Circle". The Council also decided that "strangers or people who travel through Nazareth, in case they die, should not be buried in the old God's Acre, but in the present cemetery. Nobody should be buried in the old cemetery hereafter, but because it had been the burial ground of the congregation in Nazareth, it should be kept in good order and revered". The Council agreed to meet every eight weeks.

Largely because of the war, Nazareth in this period welcomed even more distinguished visitors than in the era of the Economy. Among Americans, in addition to Generals Horatio Gates, Philip Schuyler, and John Sullivan, who have been mentioned, there appeared at various times Christopher Gadsden, the patriot and merchant prince of South Carolina, Governor William Livingston of New Jersey, Congressman Thomas Lynch of South Carolina, the illustrious Dr. William Shippen of Philadelphia and Dr. William Brown, both of whom were at this time on duty at the Military Hospital in the Bethlehem Single Brethren's House, General William Woodford[6], Joseph Reed, President of the Supreme Executive Council of Pennsylvania, John Penn, the former Governor of Pennsylvania, Colonel Daniel Brodhead, and George Logan of Stenton, who was to achieve fame as the cause of the "Logan Act" and as a Senator of the United States. In addition to these distinguished names there appeared on the record references to the usual multitude of lesser lights whose identity is clothed in anonymity such as two Jews, one of whom was a schoolmaster at Easton, members

[6] See Jordan, J. W. "Revolutionary Notes". *Pennsylvania Magazine of History*. XIII. 75.

of the faculty at both the University of Pennsylvania and "the College in Providence, Rhode Island", now Brown University, Quakers and others from Philadelphia, merchants from New York, and itinerant explorers from North Carolina, Virginia, Newport, Rhode Island, Albany, New York, Lititz, and Charleston, South Carolina.

Headed by paroled prisoners of war, the list of foreign visitors proved to be equally impressive. Among them were Hessian officers like General Riesedel and Colonel Kobatsch of the Prussian Hussars who had come to know the Moravians while stationed at Barby in Germany; English officers like General Phillips, one of Burgoyne's boasting artillery commanders, and Captain Thomas Webb, a Methodist preacher; the first accredited Minister Plenipotentiary from France to the United States, Conrad Alexander Gerard, and his successor, Count Moustier; Ambassador van Berkel from Holland; Consul Oederstroehm of Sweden; the Italian Count Cavliliona; John Gardiner, Attorney-General of St. Kitts in the West Indies, and Colonel Krause, formerly Commandant in St. Croix; a group of London merchants; and Dr. John David Schoepf, who, following the war in which he had been surgeon to the Hessian troops, travelled extensively in the United States and the Bahama Islands.

Upon his return to Germany, Dr. Schoepf wrote a two-volume travel diary which contains an account of his visit in August, 1783, to Nazareth:

> We left Bethlehem (the evening of the ninth of August) and came ten miles to Nazareth through a high-lying country but for half the way pretty level. The region is not yet much settled, but here and there a farm is seen. The road was straight, almost due north, and with the dry weather extraordinarily good. The forests consisted for the greater part of white, red and black oak, with very little undergrowth. There appeared frequently a dwarf willow, not more than three to four feet high, with small leaves. All this high land between Bethlehem and Nazareth, and off toward Easton, goes by the name of the Dry Lands. And it is indeed dry.
>
> This tract, chiefly limestone soil, contains few springs, slow and found only in certain lower spots; and often water is, in vain, dug for to a great depth.

None of the dug wells is less than eighty feet deep, and in some places they go as deep as one hundred and thirty-six feet, through the limestone and found only weak veins of water going dry in summer. The inhabitants who begin to be numerous are here in bad case. Their grass crops are insignificant, and during the winter they have to feed their cattle on turnips, or stubble and other dry fodder. Most of the houses get their water one, two, or three miles away, for which purpose each establishment keeps a special wagon with a barrel. One stream, the Monocacy, goes quite dry in summer; we passed it without knowing it. The pasturing cattle wander far around looking for puddles.

Notwithstanding the dearth of water, many cattle are raised in this dry tract. For the rest, the land is fruitful in grain, and there are a good many prosperous farms of which only a few are settled by Moravians, but the industrious example they give their neighbors has an influence which is not to be mistaken—for everywhere hereabouts one sees good buildings and good management.

Nazareth was settled later than Bethlehem; and so numbers only twenty houses, but of a good and spacious design, among which there are a house of the Brothers and an Assembly-house and a ware-house. The plan of the place is more regular than that of Bethlehem, where the ground does not allow of a regular plan. As yet there is only one street, short and straight, leading to a pretty large square, half surrounded by buildings. Here also there are no wells, but from the springs of a neighboring hill an abundant supply of excellent water is brought through the little town in pipes along one side of the street and at certain distances is distributed through pipes. All of the inhabitants have their trades and do not concern themselves with agriculture. They have their own minister who at present is Mr. Lembke.

In Mr. William Henry, a rifle-maker, I got to know a modest and sagacious man. He not only understands his art thoroughly but occupies himself with other branches of knowledge. From him I obtained some Indian arrow-points such as they at one time worked from the hardest carnelian and agate. Since the

Indians exchanged their bows for fire-arms, the art has been lost among them of making these and other utensils such as pottery, tobacco-bowls, etc., from different sorts of stone. Arrow-points like these are now found only by chance in fields or other places where Indians on the hunt had lost them. In this region several rifle-makers are occupied in the making and repair of arms for the Indians as well as for other people of the country.

In the off-hang of a wood we found sundry beautiful plants in tolerable quantity, the Canadian cypripedium, helonias, the blue lobelia, the collinsonia, and many others. When in full bloom, as now, the collinsonia fills the air with a strong and pleasant odor.

Nazareth lies at a considerable height above the sea, but I could not learn that anybody had had the curiosity to determine in any way what the height is. The weather, however, seemed to us quite as hot as we had found it on the coast.

Nazareth has a very good and clean tavern. In peace times the road this way is much traveled, from Philadelphia to Canada, Albany and New England. But the excursions of the Indians made this road during the war extremely unsafe. Before the war, this was the customary route of Indians traveling to Philadelphia, but they were never pleasant guests at Nazareth. There was a strict regulation that no Indians should be given more than half a gill of rum, and then only on payment of the cash money, two laws that the Indians did not willingly conform to, and not to be set aside without danger, if the consequences of their brutal drunkenness were to be avoided. The people from Wyoming are now again beginning to travel this road more frequently, after having for a long time dared use it only at the peril of their lives. These people, among whom we shall shortly be, are described by our host as a lawless and rude populace.

Just out of Nazareth there stands a roomy stone house with a few out buildings, which is at present called Old Nazareth. The famous Methodist preacher, Whitefield, who with such an adventurous zeal preached through all the American provinces, and either established or sketched several praiseworthy institutions, built this house, intending it as a school

house for Indian youth. The Moravian Brethren afterwards came into possession of it. There is nothing remarkable about the house; but the report that the steps before the entrance were of alabaster induced me to visit it, since I had as yet heard nothing of alabaster in this part of America. The stone is large white, showing broad flecks reddish and yellowish, and scraped comes off very white. Wanting a mineral acid I could not determine whether it was really alabaster; I could not knock off a specimen and take it away with me. It was not exactly known whence these steps had been brought; it was believed they came from near Easton, 6 to 8 miles from Bethlehem, where it was known that several sorts of marble occur, but as yet no alabaster has been found there within the memory of the inhabitants.

From Nazareth we saw at the distance of a mile the beautiful farm, Christiansbrunn, belonging to the Brethren, which lies in a pleasant and fertile spot. The farm contains about 500 acres of land of which only 100 is a good clean meadow. Some 300 head of black cattle are kept there; several yoke of draft oxen which they showed us exceeded in size and beauty of all others I have observed in America. All the buildings and arrangements here have the conspicuously pleasing neatness, decency and carefully ordered plan which are nowhere missed in the settlements of this society. There is a water-wheel mill there of the overthrust description, a sort rare in America. The water is conducted in underground pipes, and has sufficient flow to ascend 20 feet and turn the wheels. There is also a large brewery, and a large dairy where much butter and good cheese are made. Of craftsmen there is none here except a gunsmith, an indispensable man among the mountain poachers. The place takes its name from an excellent spring in a beautiful stone casing, whence the region for 5 or 6 miles around is supplied with water.[7]

In addition to such major interests as the war, the Moravian atti-

[7] Schoepf, J. D. *Reise durch einige der mittlern und sudlichen vereinigten nordamerikanischen Staaten nach Ost-Florida und den Bahama-Inseln* (Two volumes. Erlangen, 1788; translated by A. J. Morrison as *Travels in the Confederation.* Two volumes, 1911). This reference has been contributed by Asa K. McIlhaney, Esq., of Bath, Pa.

tude toward civic responsibilities, education, and the continual flow of visitors, this period included many of those little episodes which help to make a well-rounded community. The human comedy walked hand in hand with tragedy. In the autumn of 1778 one of the single Brethren at Christian Spring felt an urge to marry and consulted two of the Brethren who placed his proposal before the Conference where it was given due consideration. He was advised that in these times of trouble he had better be patient for a while, whereupon he was quite satisfied. A few weeks later another Brother found the same solution for his problem. On the other hand, this period saw the death of Peter Boehler in London in June, 1775; of John N. Weinland in 1777; of Dr. John Frederick Otto at the very close of 1779; of John Lischer, the first proprietor of the Nazareth Inn, and Bishop Nathaniel Seidel, the last and, next to Spangenberg, the greatest benefactor of Nazareth, within five days of each other in May, 1782; of Jacob Loesch, who had been a Justice of the Peace both in North Carolina and Pennsylvania, in November of that year; of William Edmonds in September, 1786; of Mrs. Nathaniel Seidel, the late Bishop's worthy helpmate, in April, 1788; and, finally, on May 11, 1789, at Herrnhut, of Benigna von Watteville, the favorite daughter of Count Nicholas von Zinzendorf. It is notable that so many of the deaths on the Barony are so regularly ascribed to "inflammation of the chest".

But despite the loss of so many to whom Nazareth owed an abiding debt, life moved on and activities in the community expanded. The single Sisters received better quarters in Nazareth Hall after the school was closed in 1779; John Michael Kern's pottery kiln the next year vied for popular attention with William Henry's rifle works; the brotherhood of Christianity was reffirmed in the reception into the congregation of "the big girl", Mary, the youngest daughter of the Negro couple at Christian Spring; the trespassing of cattle and sheep was regarded as a village nuisance; Thanksgiving Day in 1780 brought not only a morning service of thanks and prayer but also an afternoon objection by the single Brethren against the high cost of living and their low wages, culminating in a request for a food subsidy from their respective masters of two pence a day; the applications of Brethren to open business places were determined by lot; Golkowsky succeeded Loesch as manager of Old Nazareth; a tannery was begun; a new single Sisters' House

was built, now the "Castle Apartments"; Martin Hirt, a single Brother who had served for over seven years in the American army, was allowed to enter the single Brethren's House on probation; thanks to Dr. Otto's introduction of vaccination, a siege of small-pox among the children was successfully withstood; an outbreak of alcoholic intemperance evoked stern admonition and, in a few cases, due dismissal; electrical storms played havoc with the store where the lightening bolt shot through to the cellar, tossing about articles of iron, throwing the hall mirror from its hangings, smashing a stove in an adjoining room, and so frightening the maid in the family that she had to be bled—although the diary adds, "no one was injured seriously"; and by 1785 an elaborate illuminated window decoration in the Brethren's House marked a new procedure in the observance of Christmas, which, together with their attractive services, brought such crowds of visitors that, by 1788, the misbehavior of some strangers at the Christmas Eve vigil compelled the Moravians, albeit reluctantly, to prohibit the attendance of strangers at the watch-night service, a prohibition which, owing as well to the lack of seating capacity, was extended the following year to the Christmas Eve service as well.

But the two most important minor activities were the relocation of the main highway and the fostering of friendly relations with the neighboring clergy of other faiths. For years the old highway from Philadelphia to the Minisinks by way of Bethlehem had run through Old Nazareth, but the creation of New Nazareth in 1771 had left that road running diagonally across what was now the eastern portion of the enlarged community so that for the next sixteen years there was a demonstrable need for revising the plan. At last in 1781 the County Court at Easton accepted a petition, asking that the old road be abandoned and that the main highway be located on Main Street, thence out to Schoeneck and Wind Gap and so over the mountains, as it is today.

Probably the greatest tragedy in the annals of Christianity is the blind and only too often irreconcilable partisanship of strictly drawn denominational lines, and so it is a particular pleasure to be able to record in this history of Nazareth the fine friendship of faith that flowered between the Moravian clergy of Nazareth and their Lutheran and Reformed colleagues in Easton. The Reverend Frederick Ernst, Pastor of St. John's Lutheran Church in Easton, had attended the Christmas Eve vigil in 1784 and had subsequently

visited Pastor Reichel who had lent him a copy of Spangenberg's *Idea Fidei Fratrum*. Upon returning this volume in February, 1785, Ernst affirmed that, "if the *Idea Fidei Fratrum* had been pulished forty or fifty years earlier, many disputes between the Brethren and the Lutherans certainly would not have occurred". He was so pleased with the sermons in Nazareth that he encouraged his own parishioners to attend them, for he assured Reichel that "nothing lay closer to his heart than the spread of God's kingdom in this land". Toward the close of that year, Pastor Reichel was invited to conduct a funeral in a Union Church near the Blue Mountains, an act which further cemented cordial relations, while in May of the following year he officiated in the same capacity in a Union Church in Moore Township. On February 22, 1787, he was visited at Nazareth by the Reverend Lebrecht Frederick Herman, the Reformed Pastor at Easton, who had studied at Halle and had landed but six months before from Holland.[8] Reichel now lent him a copy of Spangenberg's book but Herman's reactions thereto are not recorded. The zenith of this inter-denominational amity was attained, however, on November 25, 1787, when, at Pastor Ernst's specific request, George Mueller, David Peter, and Henry Mueller went to a Lutheran Church some ten miles from Nazareth to furnish music at the memorial service for the late Patriarch of the Lutheran Church in America, Henry Melchior Muhlenberg, who had died on October 7. It was particularly appropriate that this tribute should come from the Moravians for Muhlenberg had had as his patroness at Grosshennersdorf in 1739, the Baroness von Gersdorf, Zinzendorf's aunt, his American labors had begun in the Georgia just vacated by Spangenberg and Nitschmann, and the strife with Zinzendorf in Philadelphia had vanished under the ameliorating passage of time.

With the close of the year, 1789, there also came to a close a period of marked change in Nazareth as well as in the country at large. The population, which, in 1774, had been two hundred and fifty-one, had dropped to two hundred and twenty-five in 1776, its lowest since 1750, but had risen gradually to three hundred and twelve in 1785 and three hundred and eleven the following year, after which no figures are available.[9] But the change was of wider

8 For Herman see the *Dictionary of American Biography*. VIII. 578-579.

9 Population trends: 1774, 251; 1775, 250; 1776, 225; 1777, 235; 1778, 235; 1779, 226; 1780, 240; 1781, 252; 1782, 257; 1783, 267; 1784, 296; 1785, 312; 1786, 311.

import than merely in population movements. Even as the United States of Washington's inauguration on April 30, 1789, was far removed from the thirteen small British colonies of April 19, 1774, so the Moravian community of Nazareth in 1789 was far removed from the close hierarchical organization which survived the passing of the Economy in 1764 and ruled with iron hand the decade of adjustment that followed. The spirit of independence engendered by the experience of the Revolutionary War, and the growing sense of self-determination, had taken root too deeply to be easily eradicated; and the restrictive measures still deemed necessary by leaders, instilled with European concepts and traditions of thought, were becoming increasingly unpopular with a younger generation which was imbibing the air of both political and ecclesiastical freedom. The period of adjustment after the close of the Economy in 1764 had been one of leisurely transition throughout the ensuing decade but the eruptive forces of revolution had driven the adjustment far beyond its charted course.

How far this revolutionary tempo would accelerate adjustment into transformation became evident during the next three decades.

CHAPTER FIVE

Nazareth from 1790 to 1818

THE story of Nazareth during the first quarter-century under the Constitution of the United States of America is one of rapid change along many lines. The internal polity, first of all, not without friction, felt the forces both of environmental evolution and hereditary youth, the first the result of fortuitous geographic and political circumstance, the latter the natural concomitant of the march of time. In the second place, the very liberalizing of internal polity left its mark on the position of both church and community toward secular politics and government, in which, during these ensuing decades, Nazareth and its populace played an increasingly important part. Education and the cultural arts, in the third place, received even greater attention than heretofore. Most prolific of all forces, perhaps, was that of business in an era wherein the rewards of private capitalism, though practised under the rather rigid ethical code of the Unity, were no longer denied to the individual through a communal economy. The logical result was geographical expansion and an inducement to internal improvements. Least altered were the influx of visitors, the abiding aid to missions, and the usual miscellany of individual items which are of such value in rounding out the portrait of a period.

INTERNAL POLITY

The contemporary American atmosphere of revolution, it is true, had achieved certain changes in internal polity before 1790, but the guiding force in church direction was still that of the European school because the American church still relied completely on the European seminaries for its supply of theologically trained men. In accordance with the orders of the General Synod of 1789, a new Overseers' Committee was organized on April 15, 1790, composed of the three Wardens at Nazareth, Christian Spring and Gnadenthal, the Manager of the Single Brethren's House in Nazareth, and the Curator of the Single Sisters, all by virtue of their office, and

William Henry, Junior, and John Youngberg, elected delegates from the Married People, with George Golkowsky and Gottfried Hennig, elected by the Single Brethren. It was this body, then, which controlled affairs at Nazareth.

One of the vital forward steps lay in the new mode of handling property. It was the Overseers' Committee which approved the building of a fire-engine house, a water-tank, and a market-house, all under one roof. It was this body which approved the purchase and sale of houses, the land of course remaining the property of the congregation which usually became the surety for the new owner who paid ground rent to the congregation. When houses were sold the value was appraised by several men, one of whom was the appointee of the Overseers' Committee. In these ways, the Committee, and through them the congregation became a kind of clearing house for the real estate of Nazareth, a vital necessity in an age of restricted entry.

The summer of 1790 also brought the decision of the Elders' Conference that all graves in the cemetery be supplied with tombstones for "there should be uniformity on this God's Acre, and it should be well cared for". In the late autumn the difficulty of getting trombonists and pall-bearers for funerals was solved by assessing those who declined to serve without good excuse in the latter capacity a shilling apiece wherewith to hire a substitute.

By 1794 the internal problems of housing became so great that disagreement and bickering became evident, which was not alleviated by the proposal of John Youngberg, on his removal to Lititz, to sell his Nazareth house to the congregation at a cash price determined solely by himself. The Brethren insisted on the customary appraisal despite the fact that they had in Benedict Benade a client for immediate occupancy, who was allowed to make what improvements he desired at his own expense, provided that, should he move, he leave the property as he had found it. The same year found problems engendered by members whose matrimonial ventures violated the strict rules of the congregation. The financial problem led the Brethren to create tokens or paper money, by printing three hundred penny notes, six hundred two-penny notes, and three hundred three-penny notes, to a total value of ten pounds.

The "closed shop" labor policy of the Brethren was nowhere better shown than in 1795 when John Christian Miksch, having received permission to settle in Nazareth as a blacksmith, engaged

John Jacob Eyerle to build his house on a lot below the Inn. Eyerle contracted with some "outside" carpenters to do the work, in violation of the regular practice of the Brethren, whereby William Henry should have had the job. As a result Eyerle was compelled to answer questions about the matter, but a frank talk with Henry led to an amicable agreement. At the same time the diary stressed the simplicity of the Moravian concept of life: "Much was said about B's prodigal manner of living, that he has been furnishing himself with so many things, as house-clock, clothes-press, and other things. The Brethren believed that he and his son do not work in his fields as they should. He also has his fence rails split by day laborers".

The financial status of the congregation was a constant problem. The congregation diacony, it is true, had a balance of over one hundred and sixteen pounds in July, 1795, but this was offset by the deficit of over one hundred and thirteen pounds, incurred by the Single Brethren's Diacony, and the Paedegogium's precarious balance of one pound, seventeen shillings and eleven pence, was no match for the Single Sisters' Diacony deficit of over twenty-four pounds.

The disintegration of the Single Brethren's Diacony at Christian Spring was now so considerable that it was quite evident that the fine, large landed estate must soon be broken up into a number of smaller farms. The time had come when the old method of living in the village and having a piece of outlying land for farm purposes, should be abandoned. This was gradually achieved by selling the farm land or leasing it for a term of years. The occupants were allowed to build the necessary structures at their own charges, but if or when the place was vacated, the buildings would belong to the farm, the lessee being reimbursed for his outlay at a value fixed by impartial assessors. Although the articles of agreement were strictly drawn to protect both parties, the Brethren were frequently much more lenient than the agreement required them to be, particularly where the lessee had been unfortunate in his venture. Thus in November, 1795, while Gnadenthal celebrated its semi-centennial, plans progressed for the division of Christian Spring into one-hundred-acre farms, a plan which culminated in the early spring of 1796, when on the afternoon of April 1, the Helpers' Conference at Large, in a momentous meeting at Nazareth, abolished the Single Brethren's organization at Christian Spring. Five

of the former choir-helpers and two of the wardens were present at the ensuing love-feast, whereat Bishop Ettwein reviewed the history of Christian Spring.

At this same time the Schoeneck "Society", while continuing under the direction of the Elders' Conference of Nazareth, was elevated to the status of a "Land-Gemeine" or country congregation in the care of Brother Christian F. Schaaf, and sermons were to be delivered each Sunday instead of once a month.

The problem of low-rent housing, not unlike that of today, continued to plague the officials who were again confronted in July, 1796, with deficits in the Single Sisters' House, the Single Brethren's Diacony, and the Paedegogium which together exceeded the balance of the congregation diacony by well over one hundred pounds. Early in 1797 these financial affairs compelled attention. While the Overseers' Committee found itself compelled strenuously to disapprove of the conduct of several apprentices who "have been seduced to their harm in meddling with a lottery in Moore Township", they also decided to charge 7 per cent interest on all buildings such as the Inn and the store, such money to be used for necessary repairs to those buildings. By May of 1798 the conduct of financial affairs was put on a sounder basis with a requested auditing of village accounts and an inventory at the Inn, where the books were in bad shape.

The growing spirit of independence now became evident in two new ways. In the past, young men had meekly acquiesced in whatever appointments or assignments to a given type of work the hierarchy had considered suitable. By 1799 many of them began to consider both their own fitness for the given task and, in cases, their own inclinations, even to the point of deliberately avoiding temptations. Thus when he was asked to go to work in the store at Hope, New Jersey, young Jacob Dealing declined in the fear that the post might offer him too great an opportunity to become addicted to the drinking habit. While this illustrates the spirit of independence when used in restraining one's own temptations, another case at this time exhibited the spirit of independence in revolt against the well-nigh sacred custom of marriage by lot, a revolt which cost the Brother and Sister dearly. Early in May a trusted and highly esteemed Brother informed the Elders' Conference by letter that, having loved her in silence for two whole years, he had proposed to a certain widow, equally esteemed by all, and that her

reply had been that "she could live and die with him". Fully aware of the rules and of how shocked the Brethren would be, he asked permission to live with her in Schoeneck. The Elders, duly horrified, not only denied this request, but also denied them the spiritual blessing of marriage by a minister of the Moravian Church, although no charges against the couple had or could be made, and the Overseers' Committee, in an extraordinary meeting, ordered "that within twelve days this man should move from here, together with the woman of his choice". The rule of marriage by lot had been broken but, in the words of the diary, "in spite of that they were married" by a neighboring Justice of the Peace, an act which in itself automatically expelled them from the congregation. This marriage, however, was not the end, but a beginning for henceforth the practise of marriage by lot waned in Nazareth and only a few years later the couple entered into full fellowship as esteemed members of the congregation at Schoeneck.

The turn of the century brought a resolution of the Elders' Conference that, owing to annually recurring deficits, the Single Brethren give up their plan to build afresh, and the purchase or rental of farms carved out of the various large tracts continued apace. By the close of 1800 the boundaries of Nazareth had been marked anew, but the financial situation was discouraging, only the Single Sisters' balance sheet showing a surplus. In April, 1802, Friedensthal went the way of Christian Spring by means of an auction sale of the fifteen or sixteen parcels of land into which it had been divided so as to bring better prices. The next year further division and rental of parts to capable farmers took place at Christian Spring. On October 29, 1803, the first recorded auction sale of a farmer's effects at Old Nazareth for the benefit of creditors took place.

Following a new survey and location of the eastern, western, and northern boundaries of Nazareth by Surveyor George Palmer of Easton in the late summer of 1805, the Helpers' Conference at Large and the Overseers' Committee, largely for reasons of tax economy, sought and obtained in April, 1807, the division of Nazareth by the county court into Lower and Upper Nazareth Townships. August of 1807 found the deputies of the Elders' Conference of Europe on formal visitation to Nazareth and Schoeneck, investigating both spiritual and financial conditions, and initiating by their conversations the instigation of Moravian Theological Seminary.

Two years later, in 1809, the first professor of this Seminary, Ernest Lewis Hazelius, suddenly "according to his own choice and on account of displeasure, left us and went to Philadelphia" as a climactic symbol of the continual conflict between the liberal element in the church and the traditional conformists of the old guard. Hazelius took with him into the Lutheran Church quite a few men whose departure was the Brethren's loss, but there was value even in this setback for it went far toward the final break in the dominating influence of a slavish system, the core of which was the policy of marriage by lot.

On October 10, 1811, three years after the congregation at Hope, New Jersey, had been dissolved, the diacony or separate financial organization of the Single Brethren's Choir was abolished, although the choir system was retained and thoroughly explained to all concerned by Bishop Cunow on December 15, 1811, and Pastor Reinke on January 5, 1812. By March the changes involved in this action were being accomplishel. All cattle, agricultural implements and farm produce on hand, together with all the assets and liabilities of the diacony, passed into the hands of the warden of the congregation. Although some of the Brethren continued to live in the Single Brethren's house, the diacony now ceased as a separate institution and by the close of 1815 its accumulated deficit had been taken over by the Unity's Warden's Committee, while the house was remodeled to accomodate several families.

Thus it was evident that over this period of a quarter of a century the cleansing tide of liberalism had swept over the Unity in Nazareth, bringing to the Brethren not less piety, but more freedom, not less ethics but more understanding of their personal rights as well as their basic obligations. How fully this was realized is evident from a survey of their revised and enlarged political, social and economic concepts.

POLITICS AND NATIONAL AFFAIRS

The long struggle to make the Brethren conscious of their secular, political obligations as well as privileges, from the era of the military exemption act and loyalty oaths, through hierarchical voting instructions, to participation in the election of George Washington as President of the United States, has been told above. Despite the diminution of conflict with the authorities in this period, the record of these decades is not less interesting.

On October 12, 1790, and again in the next year, John Jacob Eyerle, Junior, was elected to the Assembly of the Commonwealth of Pennsylvania under the new state constitution, many of the Brethren going to Easton on the first occasion to vote for a Governor and other state officials. In 1791, William Henry was appointed lay Judge of the Court of Common Pleas and Joseph Levering was made Justice of the Peace by Governor Mifflin. A year later, on December 1, 1792, William Henry, Junior, went to Philadelphia as a member of the Electoral College which unanimously re-elected Washington for his second term. On the next day, Eyerle, who had again been re-elected, also proceeded to Philadelphia to attend the Pennsylvania Assembly's winter session.

Not a word appears in the Nazareth records concerning national affairs, such as Washington's Neutrality Proclamation and the affair of Citizen Genet, but in September, 1794, the community was affected by the Whiskey Rebellion in Western Pennsylvania. The enactment and enforcement of truly national legislation in the form of an excise tax on whiskey as a part of Alexander Hamilton's program in 1791 had met with a prompt but brief attempt to secure its repeal, after which for three years nothing was done. But when in 1794 the Federal Government proceeded seriously to enforce this law, open rebellion ensued. Neither the law nor the whiskey affected the Moravians who were concerned only when the calling out of the militia summoned some of the Brethren and once again raised the issue of military service. The Unity had ruled that no one, who wished to be considered a member of an "Orts-Gemeine", should either attend militia drill or enter the military service, but should either pay a fine or find a substitute. William Henry now succeeded in gaining permisison for the Brethren to furnish substitutes whom they had little trouble to find at a reasonable rate. With the sending of substitutes, Moravian interest or rather concern in the Whiskey Rebellion promptly expired, although the news of the collapse of the movement was received at Christmas with much approbation.

Two years later the Brethren rejoiced at the final ratification by Congress of the Jay Treaty with Great Britain, which, they innocently believed, would guarantee a permanent peace.

The next three years passed without any reference to the election of John Adams, the X Y Z Mission, the Alien and Sedition Laws, and the Kentucky Resolutions, or the death of Washington. But

one matter of import confronted the Brethren. This was the uprising among the German element in Eastern Pennsylvania, known as Fries' Rebellion of 1799. Where the Whiskey Rebellion among the Scotch-Irish in Western Pennsylvania had been a protest against federal excise taxes and their enforced collection, this action was the result of a congressional levy of a direct tax on land, houses, and Negro slaves to provide adequate armaments for the war with France which had loomed large in 1798. The valuation of houses for the purpose of taxation was determined by the strange method of counting the number and measuring the size of the windows which it contained, and the similarity of this tax to the hated old hearth tax in Germany led the German element in Bucks, Berks and Northampton Counties to rebel under the potent influence of a stentorian auctioneer of Berks County named John Fries, whose leadership in repelling the assessors led to numerous arrests by the United States Marshal, and a successful raid by a mob under Fries upon the jail in Bethlehem where the prisoners had been kept. All this created such excitement in the environs of Nazareth that on March 31, 1799, the Elders and Brothers John Frederick Frueauff, Timothy Horsefield, and Matthew Kremser met with the Overseers' Committee to discuss possible defense measures should the Rebellion threaten the community. On the same day William Henry, Junior, and J. J. Eyerle, Junior, left for Philadelphia to see what could be done about the matter, while at home the Brethren were admonished to put their trust in the Lord and remember that, "as children of God, we love peace, and will be subject to our government". But the old policy of "strict neutrality" again appeared when they were also told to be careful in their comments so as not to incense those who were defying the government. Fortunately for the Brethren, Fries was soon arrested, tried and found guilty in April, 1799, granted a new trial in April, 1800, again found guilty, and finally pardoned by President Adams, which closed the entire episode.

By the autumn of 1799 the more far-sighted attitude of the Brethren on the problem of military drill and exemption therefrom was again in evidence. Whereas in previous instances they had resolutely refused to serve, stubbornly claiming exemption, the Elders' Committee in October agreed that all Brethren subject to military duty should register according to law, after which all should pay their fines or hire substitutes. In either case, poorer Brethren

should be aided by a common fund, raised by voluntary collection. This policy was continued the next year when the fine was six dollars.

On February 22, 1800, three months after his death, Nazareth, in accordance with an Act of Congress and President Adams' proclamation, held a special meeting to observe the birthday of George Washington whose regard for the Moravians and whose interest in the welfare of the Indians were duly stressed in the sermon.

Seven years passed in which nothing is said of the election of President Thomas Jefferson, the Louisiana Purchase, or the Burr-Hamilton duel. But the capture off Flamborough Head in November, 1807, by a French privateer, of John Renatus Verbeek and Charles von Forestier brought home to the Unity the magnitude and danger to missionaries of the Anglo-Napoleonic struggle.

The Jeffersonian embargo and the antiphonal array of Napoleonic decrees and British Orders in Council meant nothing to Nazareth, which calmly went on its way until July 4, 1812, when the diary contained this typical entry: "We were very glad that in spite of the declaration of war against England, no unfriendly feelings interfered with the enjoyment of our communion service". One week later, the entry read thus: "Three married Brethren, conscripted for military service, must answer the summons to report to their Captain today. If possible, they may either supply a good substitute, or else pay a heavy fine". And on July 30, in accordance with the action of Governor Simon Snyder, Nazareth observed a day of fasting and prayer, which was repeated on August 5 the next year.

Whether it was because the hierarchy was relaxing the rules or owing to military necessity, the diary for October 24, 1814, contains this startling entry: "Today our Brethren attended military practice for the first time"; and one month later there appeared the news that, on November 25, "the married Brother, Friederich Miksch, returned from the army in fairly good health".

On January 12, 1815, four days after Jackson's victory at New Orleans, news of which had not yet reached Nazareth, the community, in obedience to President Madison's request, observed a day of repentance and prayer; but by February 21 the glad tidings of the peace preliminaries had come to Nazareth where the Brethren immediately held a meeting to arrange for a suitable illumination

of the town. The four-fold resolutions which were adopted deserve preservation unto posterity:

> At a meeting of the inhabitants of the town of Nazareth, convened the 21st day of February, A. D. 1815, in order to consult and agree upon certain resotions with regard to an illumination of the said town of Nazareth, for expressing their say with regard to the peace between the United States and Great Britain as agreed upon between the different commissioners of the nations, it was resolved as follows: to wit,—
>
> 1. That said illumination is to take place on Thursday, the 23rd, inst. provided that the weather admits thereof, to commence at seven o'clock, and not to continue longer than half past eight o'clock in the evening, and that a committee be appointed to give notice thereof at or before four o'clock of the afternoon in case the weather should not appear admittable. The committee appointed by the chairman was George A. Hartman, Christian H. Miller, and John Beutel, Junior.
>
> 2. In case the weather should prove too boisterous and not favorable on said day, it is understood that the same may take place on the succeeding day.
>
> 3. Resolved that on said day as also on all further occasions no cannon, swivel or blunderbush shall be discharged nearer to the town than on the hill on the west side of the town.
>
> 4. Resolved that three discharges of guns, to announce the commencement of the illumination at seven o'clock may be given and also three more at the close thereof.
>
> CHARLES D. SENSEMAN, Secretary. NICHOLAS HOEBER, President.

The weather "admitted thereof", and on Thursday evening, February 23, a large crowd enjoyed a brilliant illumination. Seven weeks later, on April 13, Principal Charles Frederick Seidel of Nazareth Hall preached the sermon at a Peace Thanksgiving service which attracted an overflowing congregation of members and strangers.

The wartime relaxation of the regulations against participation in military drill now had its not illogical result. In midsummer of

1815, in the midst of the military drill, in which quite a number of Brethren had been participating, an attempt was actually made to form a free uniformed company among the younger Brethren, quite against the tenets of the church, which promptly and successfully thwarted the move.

The incipient militia company had procured a small cannon, which the younger element, led by the sons of William Henry, wished to use at the Fourth of July celebration, but at a safe distance from the village. Nothing appears as to whether or not this was finally allowed.

But whether or not the hierarchy of the Moravian Church practised the policy of a "safe and sane" Fourth of July, over a century ago, the fact remains that by 1818 the Brethren of Nazareth had come far from their two anti-social positions of old: the antipathy toward practical politics in Pennsylvania and the nation; and the rigid rejection of military service.

And yet, despite his broader attitude toward these mundane matters by 1818, the Moravian of the early nineteenth century, like the Founding Fathers, still laid greatest stock, next to the condition and salvation of his soul and the consequent needs of his Church, in the promotion of education and the cultural arts.

EDUCATION AND THE CULTURAL ARTS

One of the great forces in the Moravian service has always been the ministry of music and the base on which their immortal chorales are founded has always been the organ. For many years David Tanneberger's fine creation had given valuable and steady service at Nazareth but by the middle of 1792 the continual unrestrained and unregulated use of the organ by boys and children had had the obvious results; and the Brethren, for both spiritual and cultural reasons, now sought a new organ with from eight to twelve stops. By October Tanneberger was able to estimate that their desired organ with nine stops and pedals would cost at least two hundred and fifty pounds, toward which the old organ might bring thirty or at most forty pounds. The Brethren pondered both this and the placement of new organ bellows well into the fall of 1793, while Tanneberger wrote from Lititz to Nils Tillofsen on September 22, apologizing for his delay and making many suggestions for the safe transportation of materials. At last it was proposed to sell the old organ to the congregation at Emmaus for not less than thirty

pounds in cash, a sum which, on second thought, they allowed that body to pay, ten pounds down in February, 1794, and three succeeding annual payments each of six pounds, thirteen shillings and four pence. As to the new organ, Tanneberger's minimum basic price was two hundred and seventy-four pounds which was paid him, together with a present for himself and his son-in-law, Philip Bachman, of four pounds and ten shillings. By December 16, 1793, the new organ was ready for use in a concert which attracted a large audience. Jacob Rauschenberger was appointed by the Elders' Conference to pump the bellows for the organ "because they wanted a reliable boy for this position and he is a communicant and regular attendant".

A year later the congregation acquired for twenty-two pounds a new two-hundred-pound bell for the Hall, which they prized so highly that they carefully raised it as protection against frost and rain and snow.

Thus, with all their deep love of music, the heart of Moravian culture, in Nazareth as elsewhere, lay in their development thereof in the field of education. Toward the close of 1795 there arrived at Nazareth two men who had been appointed to serve in the Paedegogium, and who were to gain prominence in these allied fields; Andrew Benade, whose subsequent career as Principal of the Female Seminary at Bethlehem, President of the Provincial Helpers' Conference, and Pastor at Lititz and Salem, North Carolina, attained its zenith in the Bishopric; and David Moritz Michael, skillful violinist, orchestral leader at Nazareth for many years, and a composer of ability, whose talents and enthusiasm gave Nazareth a leading position among musical communities long after his return to Germany. In the words of Dean Rau and Mr. David,

> as a performer, Michael must have been the most efficient of all the musicians who played an important role in the musical life of the Moravian settlements. He is remembered as a good violinist, and as a man who could play almost any wind instrument. He is said to have played duets on French horns. The collection of the Moravian Historical Society preserves a *Verzeichniss derer Musicalien welche in Concert sind gemacht worden* which runs consecutively from October 14, 1796, until 1825, and includes a few later entries. Apparently it was Michael whose activity started this series of concerts. He is also mentioned

> as the leader of the memorable performance of Haydn's *Creation*, in 1811, for which Peter copied out the parts.[1]

With such men on its faculty, the Hall was again drawing a select clientele from over a wide area in such numbers that by 1791 they had to open a "waiting list". In spite of the normal, isolated, disciplinary case as in 1796, when a stubbornly disobedient lad had to be dismissed, the Hall was esteemed at its real worth so that when in June, 1797, the state government provided a fund of $150 wherewith to educate John Konkaput, a Stockbridge Indian boy, Clement Biddle of Philadelphia, as the responsible official, chose Nazareth Hall because, as he wrote Bishop Ettwein,

> the great desire, which your society of the Brethren has manifested, to civilize the Indians and to teach them Christianity, your carefulness with the intention of educating them in regard to their manners, and teaching them those arts, which will be useful to their people, and the kind willingness with which you have accepted the education of his uncle, has induced me, to send Konkaput to you, so that he can be put under the inspection of the Brethren of Bethlehem or Nazareth. I, therefore, ask you to meet such precautions, which you will find expedient to carry out the intention of the legislature.[2]

By the close of classes on October 7, 1797, the Hall had a student body of sixty-two boys, ranging in age from six to eighteen years.

The high intellectual reputation of Nazareth Hall, particularly in centers of missionary activity, was easily retained and increased. In a letter to Principal Charles G. Reichel, Joost J. Behagen, Judge of Friederichstadt, St. Croix, in the Danish West Indies, and King's Counsellor, wrote: "There is nothing closer to my heart than the education of my children. For this reason I believe that it is my duty to send them to a place where that object may be brought to fruition", adding that he wanted "religion and biblical history to come first" in his son's studies.[3]

1 Rau, A. G., and David, H. T. *Critical Catalogue of American Moravian Music, 1742-1842* (Bethlehem, 1938), p. 98.

2 Konkaput remained at the Hall for quite a while until called home because of a parent's serious illness. Biddle's letter is cited in the Nazareth Diary under date of June 16, 1797.

3 Behagen's letter is cited in the Nazareth Diary under date of July 21, 1799.

The Paedegogium now made a specialty of securing its faculty from among the German university-trained men, of whom two more arrived on November 12, 1800, in the persons of Joseph Zaeslein and Ernest L. Hazelius.

On May 1, 1802, after seventeen years of arduous and consecrated labor, Charles Gotthold Reichel, who had revived Nazareth Hall in 1785, retired both as Pastor of the community and as Principal of the Paedegogium to become a Bishop of the Brethren. The entire community had a holiday, the feature of which was a meeting in the Hall to bid Reichel farewell and to welcome his successor, Jacob Van Vleck, formerly in charge of the Female Seminary at Bethlehem.

By 1803 David Michael had so stirred the Brethren's interest in music that on November 25 the third part of *The Resurrection of Lazarus* was given in concert form, followed on January 13, 1804, by the Resurrection music of Bach. Concerts of classical music were held frequently with numerous out of town visitors in attendance.

On May 6, 1805, Caesar Cossa of Milan, Italy, entertained both townspeople and the boys at Nazareth Hall with electrical experiments; and by 1808 the Paedegogium was flourishing, its students furnishing about 20 per cent of the total population of Nazareth. In July of the next year Van Vleck resigned as Principal to become head Pastor of the congregation and was succeeded by Charles F. Seidel at a time when there was some agitation for an enlargement of the Hall to give better accomodations to the students.

Despite the sudden departure on January 2, 1810, of John Nicholas Hemping, a teacher who soon after entered the Lutheran Ministry, the Paedegogium flourished, calling all the students of the first class at the Theological Seminary to teach at the Hall. But the Seminary now received a severe setback when one of the only two members of the second class, George Benjamin Miller, suddenly left and, like Hemping, became a Lutheran minister and subsequently President of Hartwick Lutheran Seminary. With its first class all teaching at the Hall and only Charles A. Van Vleck remaining of the second class to be privately tutored by Principal Seidel, until he completed the course in 1813, the Seminary perforce had to close.

By March 30, 1815, Principal Seidel was proposing the erection of a new building for the Paedegogium, but the matter was post-

poned and never came to fruition. On November 18 the new dining hall in the basement of the Paedegogium was used for the first time and, in spite of its location, was found to be much more convenient and roomy than its predecessor.

A year and a half later, on March 25, 1817, Principal Seidel, together with Pastor John Frederick Frueauff of Bethlehem and Warden Nicholas Hoeber, discussed a plan to enlarge the available grounds about the Hall for school purposes by including several houses already standing within its boundary, but on July 18 Seidel resigned to accept the call as Minister at Bethlehem and, with the arrival on September 25 of John C. Bechler as Principal of Nazareth Hall, the expansion project was dropped.

Nazareth in this period had thus witnessed the growth of music as both a cultural, social asset and an integral part of Moravian worship; it had seen the heroic labors of Charles G. Reichel in reviving Nazareth Hall and restoring its ancient prestige; and it had given birth to the American theological seminary of the Moravian faith, from which there later evolved the Moravian College. Few communities could point to greater achievement along such lines within the brief span of less than three decades. In Nazareth the things of the mind and the spirit still held their preeminent position.

BUSINESS AND INDUSTRY

With the close of the General Economy in 1763 the communal idea had gradually given way during a decade of adjustment to the doctrine of private capitalistic enterprise. Land was now rented or even sold, instead of merely allotted for working; property rights were created, and their corollary, personal debt, was recognized; and, here and there, there gradually appeared shopkeepers, artisans, craftsmen, no longer confined to the economic straitjacket of the Economy, but rising through thrift, diligence, honest toil and hard, long labor, to a distinctly proprietary position.

Moravian adaptation during the period of adjustment was necessarily personally slow and officially cumbersome; and the American Revolution was hardly an incentive to new ventures. But with the firm establishment of the national government under George Washington after 1789, Nazareth witnessed an amazing growth of industry, old and new, and of private trades and occupations, the wide variety of which clearly indicated the "rugged individualism" of a

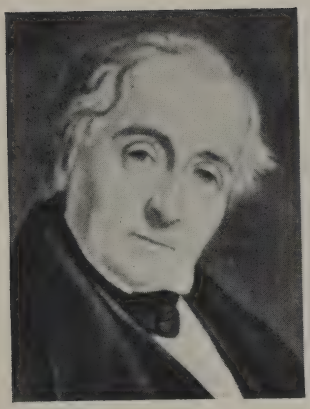
citizenry, but recently freed from the chains of a strictly communal program.

A combination of circumstances made the business picture look bad at the very beginning of this period. John Youngberg, the local merchant, much against his will, felt compelled to complain about the unfair methods of some people who, by ordering goods in wholesale quantities and then dividing it up to suit each buyer, were taking advantage of his retail trade. The Overseers' Committee recognized the justice of his complaint but succeeded in obtaining Youngberg's assent to handle all orders given him when he would visit the city to buy store stock, at 2½ per cent. commission.

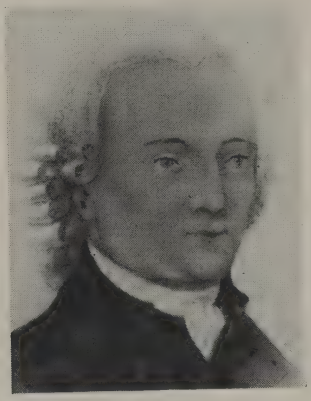
On the other hand, a few men showed little or no qualification for conducting a business and so were constantly in dire difficulties. The ground rent plan enabled the Committee to intervene whenever rents were unpaid, and they were generous with sound advice which usually prevented foreclosure by the general creditors, while as a last resort they often bought the improvements made by the unfortunate man. Reluctance to do this at times led the Committee to remit the rents rather than take over the houses. Above all, the Committee strove to protect the good name of the congregation by protecting the interests of the wholesale dealers who had sold goods to the unfortunate retailer on credit.

The community now acquired a number of business men. John Jacob Schmick took over Schloesser's saddlery; linen weaving was undertaken in the Brethren's house; a new brick-oven large enough to burn from 20,000 to 25,000 bricks was deemed a paying investment; competition was carefully checked in each trade lest one or all competitors suffer loss; a dearth of carpenters drew men to Nazareth from Christian Spring; and the problem of the overstocked store and its accounts demanded attention. John Jacob Eyerle's withdrawal from his blacksmith shop left an opening filled early in 1795 by both John Christian Miksch and John Steinman.

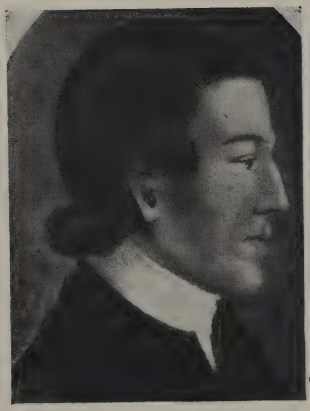
The problem of the overstocked community store had hardly been composed when, early in 1795, complaints came in to the authorities concerning both a butcher and a baker. Many complaints were absolutely unjustified and, when unsubstantiated by proof, were settled by merely ignoring the charges. But these cases were clear. One of the butchers allowed to supply meat to the villagers became indifferent as to his obligations and was threatened with loss of trade. The village baker's case was worse in that he



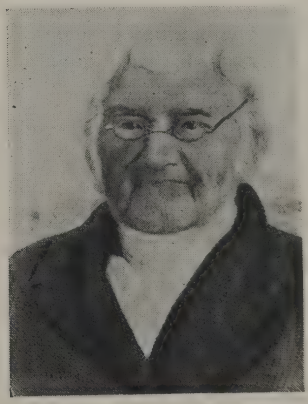
Ernest L. Hazelius



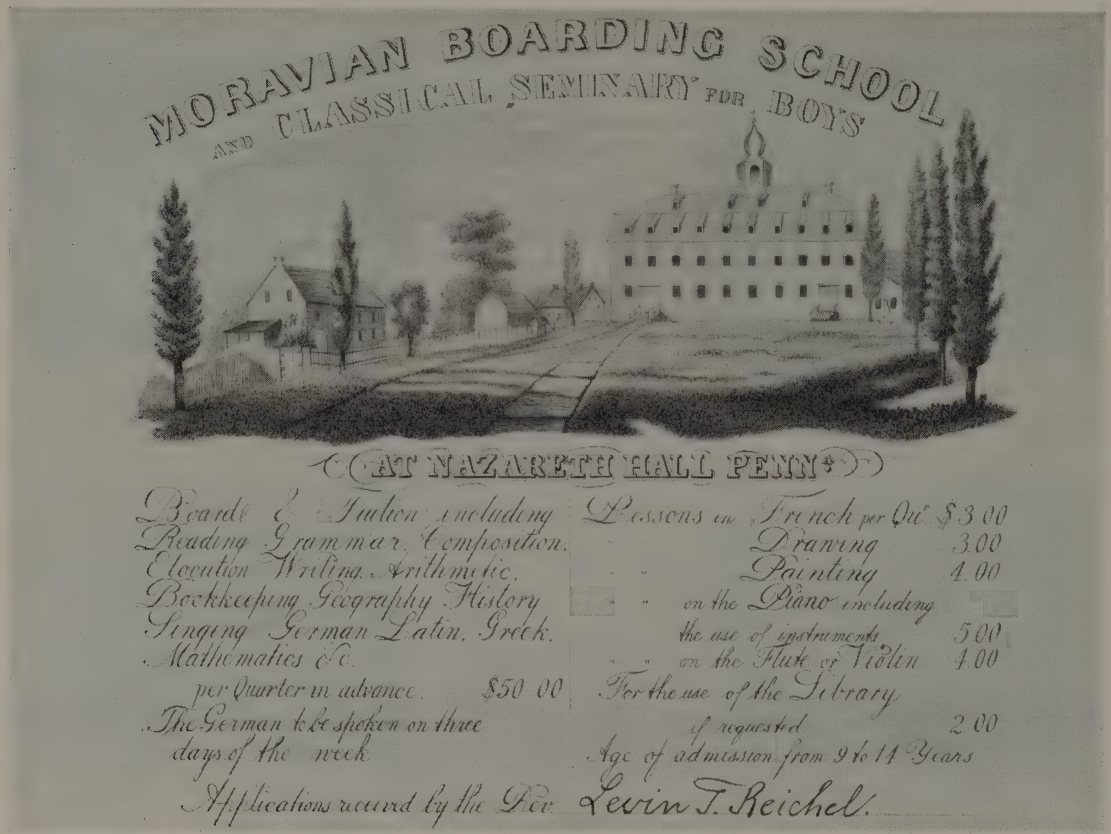
Charles G. Reichel



Jacob Van Vleck



Charles F. Seidel

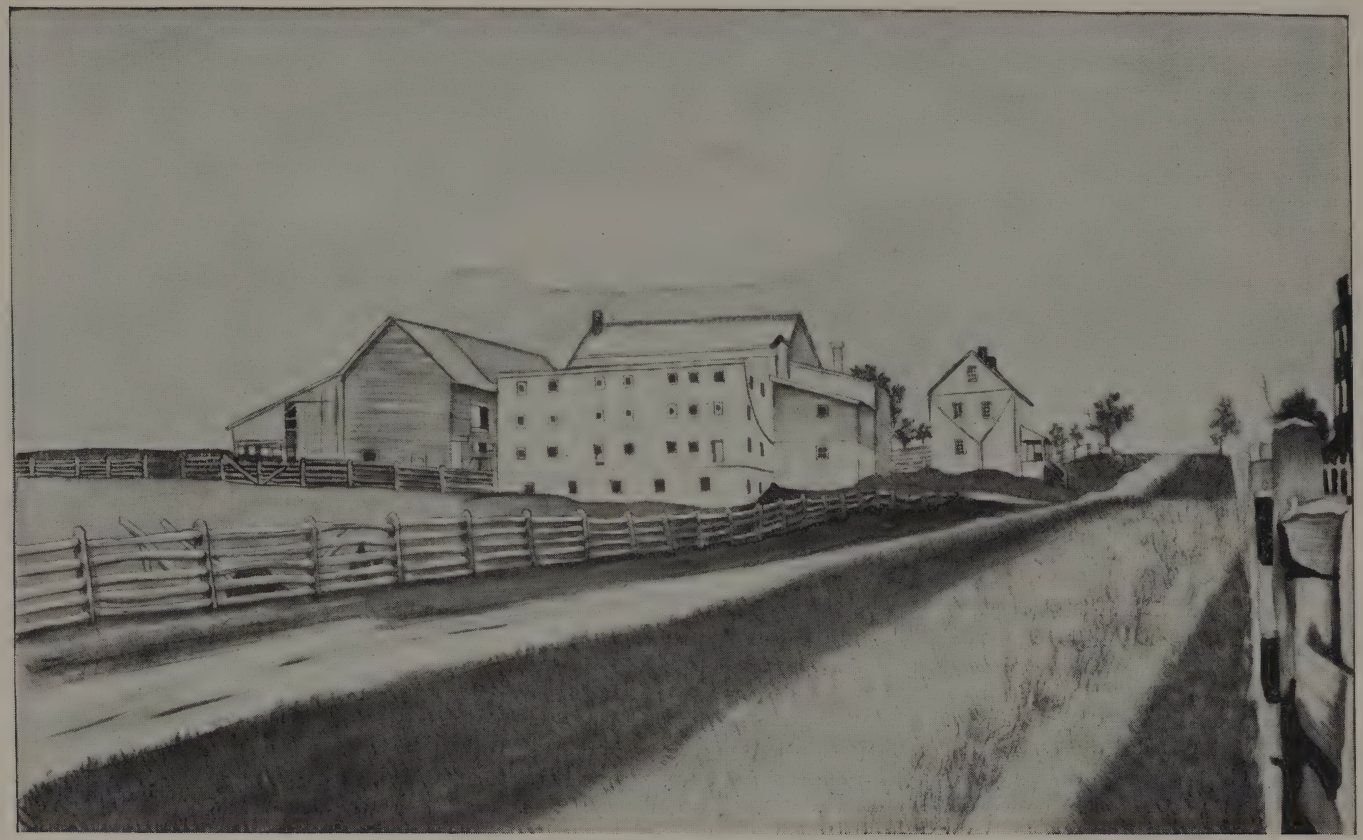


An Early View of Nazareth Hall

1. Part of Clewel's barn
2. Jag's 3. Necessary and woodshop
4. Hall 5. Cherry tree 6 Deadhouse
7. Pump 8. Sister's woodshop
9. Sister's house 10. The stone house in old Nazareth
11 Giersch's 12. Store 13. MarKethouse
14. Myrthetus 15. Mochring's 16. ShenK's
17. Schafer
18. Worbass
19 Schmick's
20. Jacob Christ
21. Brethren's house
22. Adjoining buildings
23. Beutel's 24. Dealings
25. Wigmans
26. Otto's
27. Tavern
28. Henry
29. Eyerle
30.
31. Eyerle's shop
32. Kerns 33. Road to Bethlehem
34. Mountains 35. Gardens
36. Footroad to Christian Springs & Gnadenthal
37. Long Meadow 38. Brethren's Meadow
39. Jag's Meadow 40. Cider press
41. Hall garden 42. Sisters' garden
43. Road to SchoeneckK 44. Jag's orchard
45. Road to the Paedagogium's yard and the burying grounds.

Copy of original — no conscious effort having been made to change or improve the drawing & writing.
Grace Isabelle Breinig 10/31/28

View of Nazareth from Jag's Orchard, 1795



Beck's Brewery, 1801

tried to take advantage of the people in various ways. John Ettwein now took a hand in the affair and, in a masterpiece of precise logic and specific instructions, told the Overseers' Committee just how to determine the number of lovefeast buns and loaves of bread that could be properly expected from given quantities of flour and water, insisting that officially appointed inspectors and statisticians check the baker at proper intervals.[4] Despite the adjustment of this matter, a subsequent recurrence of complaints concerning his conduct of the business drove the baker away in disgrace. Shortly thereafter the storekeeper took a tract of land quite some distance from Nazareth in exchange for goods, a transaction which, before it was finally resolved, was taken into the courts, much to the discomfiture of the Brethren.

The Brethren, while generous to a fault in assisting their poor and unfortunate colleagues, were shrewd businessmen who were rigid on the due payment of interest and extremely careful as to the admission of Moravian newcomers in Nazareth to their respective types of labor. Thus when, in 1795, Christian Henry Beck of Christian Spring, desirous of giving his children the advantages of the village school, asked permission to move into the village with a few cows and conduct a small brewery, he was advised to be patient for a while, Ettwein adding that, as long as Christian Spring remained a property of the Unity, Beck might not even hope to begin a brewery in Nazareth. Not until 1800 did Beck gain admission to the village to conduct a butchery and run a small brewery on the south side of the present Mauch Chunk Street, one block due south of the Moravian cemetery.

By 1796 the financial difficulties of some of the Brethren in business for themselves proved a source of much worry to the Overseers' Committee. But in spite of this there was erected on the northwest corner of West Center Street and the Circle a large stone house, forty-eight by thirty-six feet in size, its plans especially designed by William Henry, Junior, to accomodate a huckster shop on the ground floor, and two families in an early version of the apartment idea above. In May Joseph Schweishaupt took over the Moehring house, at its appraised value of 290 pounds at 7 per cent. interest as a retail store with restricted stock, until he could move into the old

[4] John Ettwein to the Overseers' Committee in Nazareth. Bethlehem, January 25, 1795. Overseers' Committee Minutes for 1795.

village store. The stock restrictions enabled all to have an equal chance to make a living.

The most important case of business expansion came, however, in 1798, when the fear of war with France led Governor Mifflin of Pennsylvania to place an order for two thousand guns with William Henry. Gun-making, strangely enough, had always been one of the arts of the pacific Moravians and their plant at Christian Spring so throve that on August 25, 1763, a new building for making gun stocks was begun. Hither on September 2, 1776, came young William Henry, Junior, from Lititz, where in boyhood he had been apprenticed by his gunmaking father to Andrew Albright, the local rifle-maker. After a further apprenticeship of almost four years at Christian Spring, the younger Henry asked and on July 28, 1780, received permission from the Village Committee to settle in Nazareth, where on August 25 he set up his shop. A year later, he brought his brother, Abraham, over from Lancaster to learn the gunsmith trade, and on November 22, 1781, he himself was married to Sabina Schropp of Nazareth, for whom he built a house on South Main Street. Here he carried on his business, subject to occasional reprimands for the noise made whenever he used a triple quantity of powder in testing his guns. Henry was also the village architect and carpenter but by January, 1794, his gun works proved so successful that he expressed to the hierarchy his desire to retire from the carpentry work to devote his entire time to the making and assembling of guns, but was persuaded to retain his carpenter's business. When then, early in January, 1798, Henry received this order from Governor Mifflin, he informed the joint session of the Overseers' Committee and the Elders' Conference on January 17, that he would like to build in Nazareth a two-story workshop to meet the needs of his workmen and to store his supplies. He frankly warned them that, if this permission were denied him, he would have to have the work done elsewhere, but indicated his strong desire to obtain his workmen from among the local Brethren as far as possible. No such proposition had ever been made to the officials of the Unity, nor had a factory of this kind ever been located in one of the village congregations. The moral danger of outside labor, moreover, was a serious issue. Several sites in the environs of Nazareth were suggested as alternatives but nothing further was done about it beyond deferring a decision until the next meeting of the Helpers' Conference at Large. Henry meanwhile cut the

Gordian knot by moving his factory to Jacobsburg where it remained until 1813 when it was moved about a mile and a half down the Bushkill to "Boulton" where, under the founder's son, grandson, and great-grandson, the "Henry" rifles and shot guns were manufactured for almost a century.

Henry's removal to Jacobsburg seems to have been the beginning of misfortune for business in Nazareth for, within the same year, complaints recurred as to the price of meat and bread which were much higher here than in Bethlehem, while the next year found the village storekeeper, William Horsfield, so financially crippled by unwise "outside deals" that he assigned his assets to "Youngberg and Co." for the benefit of his creditors and was relieved of his position. When in 1800 Christian Beck opened his meat shop, Butcher Frey had to yield one market day to him to make the competition equable. A temporary flurry was caused by reports of coal deposits on the Barony but a projected coal mine never developed.

With the turn of the century Christian Samuel Michael was accepted as William Henry's successor at the carpentry shop; but now the complaints against the butcher and baker turned against the tanner at Nazareth who evidently had never mastered his trade thoroughly, so that he was advised to send his son to Bethlehem to learn better methods. The request of a certain Brother Riel for permission to erect a blacksmith shop on an acre or two at the junction of the roads to Easton and Bethlehem was denied as was the desire of another Brother to have a Franklin stove in the attic of his house, where it would have been a fire hazard. Complaints continued to be heard concerning partiality in the sale of meat at the market house, the unseemly quarrels resulting therefrom, the irregular deliveries of the village baker and his habit of bringing twelve stale buns to the dozen for lovefeasts rather than thirteen fresh ones.

By 1803 Jacob Christ, the hatter, was supporting the venture of his son-in-law, Christian Henry Miller, in the same field but Gabriel Haller, a medical student of Schaffhausen, in Germany, was not as fortunate in obtaining a practice to support him and left Nazareth shortly thereafter. The next year John Frederick Danke successfully took over the bakery.

At the close of 1804, a new project was presented in a letter to the Brethren from Samuel Wetherill, a druggist of Philadelphia, who was paying $50 per ton for the black mineral paint found in fairly

large quantities at Black Rock on the Nazareth land. In 1808 Hazelius tried to introduce samples of this paint in Philadelphia, and the Overseers' Committee, believing that it could readily be ground in a plaster of paris mill without too great expense, envisioned a new source of considerable income for the congregation. But six years later the Brethren were still considering the erection of a mill for grinding the paint near the Lund Spring, but operation thereof was not begun until May, 1817.

The barter idea of commodity exchange invaded the village store in January, 1807, owing to the surplus supplies of butter, eggs and farm produce brought in by the more independent farmers who demanded exchange or threatened a loss of trade. A new industry appeared when Gottfried Belling was permitted to set up in his father's house a cooper shop, specializing in flour barrels.

A thirty-two by forty-four feet addition to the Inn, to be built of brick made from local clay, betokened better times in 1810 and new tradesmen were responsible for the projected extension of the village south of the present Belvedere and Mauch Chunk Streets in 1812.

By 1816 Grocer Miller's business in the former village storeroom in the Eyerle house had outgrown its quarters and strenuous efforts were made to obtain the consent of the Elders' Conference at Large to the erection of a large and new building. This body dissuaded the Brethren from this plan by showing how costly the erection of a new building would be, particularly inasmuch as it meant the prior demolition of another building which produced considerable rental. But the use of the entire first floor of the Eyerle house was promised to Miller in compensation.

In the same year a gunsmith from Lititz, named Albrecht, requested permission to open a shop in Nazareth to succeed William Henry, who offered to rent him part of his house. But the Brethren had keen memories of Henry's noisy gun testing and, before welcoming Albrecht, stipulated just where he might make his noise. Two shoemakers having moved away, and Christian Busse being willing to give up his custom because of his saddlery, Carl Moeller was welcomed as a shoemaker.

Thus, by the close of this period, the Brethren had thoroughly assimilated the principles of individual capitalist enterprise and, despite complaints concerning prices and service in elementary

commodities, had greatly expanded the opportunities of the individual, while constantly careful of competitive ethics. It was therefor natural that increased trade and circulation of money and goods must indicate prosperity, which itself was confirmed in physical expansion of the community and gradual acquisition of those material comforts of life which first are shunned, then sought and prized as luxuries, and finally accepted with nonchalance as everyday necessities.

EXPANSION AND IMPROVEMENTS

As has been seen, the Moravian traditions of church worship and their love of music had early led them to obtain one of David Tanneberger's finest organs, and they prized highly the new bell which graced the Hall. The post-war period of prosperity now led them to initiate internal improvements along many lines, as well as to expand the bounds of the community.

One of the first improvements proposed at an estimated cost of over seventy-two pounds was a composite building on the square to house a fire engine and a water tank, and to be used as a market house; but the Brethren preferred to have the bell instead, and the matter was dropped, so that when the engine arrived from Europe in June, 1791, William Henry had to rush into the breach and finish the building which finally cost the Brethren over one hundred and twenty-five pounds. The water tank was also completed for slightly over twenty-four pounds.

By the close of 1791, agitation for the bell, which was needed as in a strong wind the present one could not be heard all over the village, was now linked with the desire for a new village clock in the cupola of the Hall, and William Henry was asked to obtain estimates on the latter item from John Eberman at Lancaster; but the presentation in April, 1792, to the Overseers' Committee of the bill of over eighty pounds for the fire engine, a sum higher than the total publicly subscribed therefor, necessitated a charge on the village treasury for the balance. This deficit on the fire engine, together with the paramount need of the new organ, necessitated the indefinite postponement of the project for a new clock. The Brethren, nevertheless, decided to get a conch-shell to announce the opening of the market house to customers.

The problem of locating new roads through the Barony was as vital then as express highway and by-pass construction in modern

times, with the exception that the Brethren preferred to keep their land intact rather than claim and obtain land damages.

The incipient fire department now ordained that "not only should each house in the village have two leather fire buckets on hand at all times, but these should have a place on the front walk, so that they might always be on hand".

The engine, to be worked by ten men, arrived in the fall of 1792 only to be found slightly defective when tested. A poorly soldered joint had opened and, as the Brethren had just heard of the destruction by fire of the entire village of Gnadenfrei in Silesia, they had William Henry inspect and repair it thoroughly.

By the summer of 1793 a definite trend toward eastward expansion of the village had set in, while the Bethlehem and Nazareth communities contributed generously to a subscription fund in Luzerne and Northampton Counties, raised to build a road to the Wyoming Valley and Wilkes-Barre.

One of the problems confronting the authorities by 1795 was the equable allotment of land within Nazareth to various applicants from other parts of the settlement, and the desires of so many of them for privileges which contravened the village regulations. While pasture must be procured on outlots to be rented from the Warden, cows, sheep, chickens, geese and ducks could be kept in the village only if securely penned in the yard or stable.

Despite William Henry's careful inspection and repairs, the fire engine by 1795 again sprang a leak and had to be lined internally with sheet lead or copper.

The difficulty of describing land for rent or for sale evoked the problem of naming the village streets in 1796, but the Overseers' Committee was busy with water supply, fire protection and the restoration of property throughout the settlement damaged by severe storms and floods such as that which compelled the mail rider on the Wyoming Road to dismount and carry the mail on foot through Nazareth to Bethlehem; and so no official action as to street names was taken.

In July, 1796, upon receipt of a bequest by the late Franz Seifert for a new village clock, it was proposed to have the congregational council rule whether this sum should not be used to purchase the new bell, but nothing was done about it.

The complicated intricacies of contemporary inventions were manifest in the operation of the fire engine which required ten men to operate it, some to pump and others, as a "bucket brigade", to pass the water from the town reservoir to the engine tank, whence it was pumped onto the fire. A suggestion that a hose be attached to pump the water from the reservoir into the engine was deemed impracticable. About this same time the water supply was now and then running low and the villagers, to meet the need, annexed another spring. New rules, with "teeth" in them, were promulgated for the fire department: All able-bodied men were expected to be present, each in his appointed place, at every trial of the engine, or to send a substitute; and the tank in the market house must constantly be kept in good repair and full of water. The need for an ample water supply led to a suggestion early in 1798 that a pond, lined with brick or stone, be created at Old Nazareth, specially to gather water for fire emergencies.

The successful trial of the long-expected fire engine on June 30, 1798, proved so important that the regular evening prayer meeting was omitted.

Having secured and paid for a new organ, a new bell, and a fire engine, the Brethren by October, 1798, could see their way clear to order "a steeple clock which strikes the hours and quarter hours", from Brother John Eberman at Lancaster for one hundred and fifty pounds, ten per cent. of which was on hand in legacies bequeathed for this purpose, the balance to be raised by popular subscription. The clock arrived on November 30 and by December 6 was in full use.

Additional fire ladders, thirty and forty-five feet in length respectively, were procured in 1801 and a brick cistern, ten feet in diameter and six feet deep, to hold thirty-two hundred gallons of water, was projected, but, except for a new well dug in Clewell's field in the summer of 1802, nothing was done about it. Water supply continued to be a sore trial to Nazareth throughout the entire period, either because of drought or on account of the poor quality of the available supply, all of which came to Nazareth by gravity.

A new road from Easton to Wilkes-Barre was projected by a stock company in 1804 and the Brethren, as well as the congregation diacony and the store, were expected to buy stock under the leadership of William Henry and John Youngberg.

During the ensuing decade the water problem created a grave situation. The cost of the new system was over two hundred and twenty-nine pounds and a new classification of the water tax was prepared. But continued leakage, recurrent droughts and an ever increasing demand for water owing to the gradual expansion of the village, proved a constant source of worry. Although in these days Nazareth had no Board of Health, a complaint was nevertheless registered with the authorities concerning the condition of the water pipes leading from Jacob Christ's hattery to the Inn. The water therein was often discolored by the discharge of the dye-infected water from the hat shop or by the lye from Buetel's potash plant next door. The suggested solution was the installation of lead pipes but these were to be laid from the reservoir in the square only as far as the Inn.

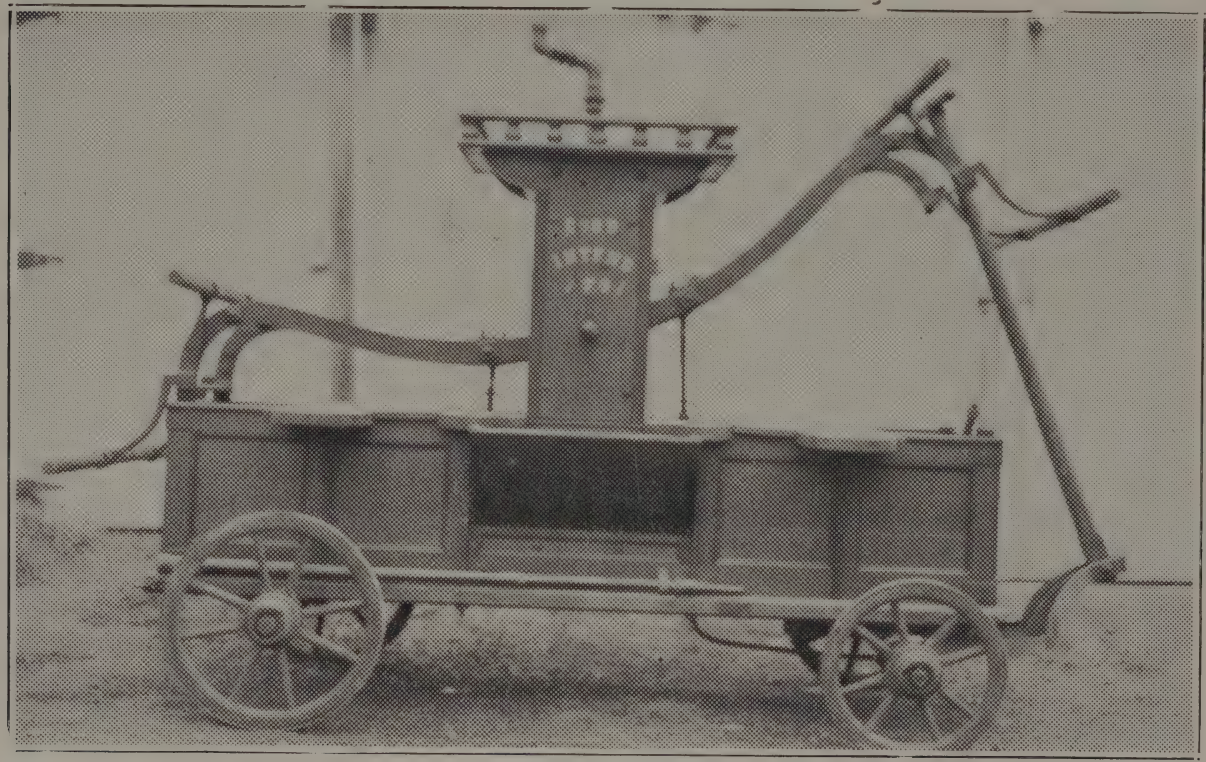
By 1811 the state of their twenty-year-old fire engine, repairs to which were estimated to cost $250, led the Brethren to obtain estimates on a new one. A Philadelphia representative of the Brethren, Godfrey Haga, quoted one which, worked by six to eight men, would throw a stream at thirty gallons per minute, to a height of one hundred and twenty feet, at $500, and a large one at $1000. The conclusion to which the Brethren reluctantly arrived was that the old engine must serve for some further years. It was still in use in 1816 when it badly needed and received repairs.

On May 5, 1812, a committee of seven was appointed to prepare rules for a "Fire Engine Company". The code when finished was presented to the Overseers' Committee which gathered fourteen single men and thirteen married men as the nucleus of the new organization which had two "fire Masters", Jacob Miksch and George Bardill. The company at once asked for new and essential equipment including additional fire buckets and ladders.

Creature comforts now became an issue. In the late fall of 1813 a meeting of the Brethren after much discussion approved by a vote of thirty-two to eleven, a project for heating the meeting hall, but strictly as a private undertaking, not chargeable to the village treasury, and with meticulous attention to fire hazards and rules at all times. A notable feature of the arrangement was the proviso that, although it was a private venture, not a use of public funds, the Overseers' Committee must nevertheless receive the entire bill for revision.

In June, 1814, ten years after Henry and Youngberg had first

The Market House at the Circle, 1791



The Fire Engine

tried to interest the Brethren in this project, the Easton and Wilkes-Barre Turnpike Company presented to a community meeting its plan to run the pike to Easton through Nazareth by way of Heller's, now Wind Gap, provided one hundred and fifty shares of stock were taken in the village and its environs. Public sentiment approved and the Overseers' Committee agreed that the congregation diacony should take ten shares.

The steady increase in population by 1815 ncessitated a further expansion of the village boundaries southward beyond the present Belvedere and Mauch Chunk Streets which were the southern limits of the draft of 1771.

By the close of this period, 1818, the old fire engine had been properly repaired and was still functioning, the water works account, having the amazing balance of $16.08½, was again plunged into deficit to enlarge the works and the water supply which had been fairly frozen the winter before, and the highway routes had more than ever opened Nazareth to the rest of the nation. How vital this access was in the history of the community is most evident from the list of illustrious visitors who in this period continued to come, no longer to scoff, but generally to praise.

VISITORS AND THEIR OBSERVATIONS

The five years from 1790 to 1795 brought to Nazareth perhaps as illustrious a group as had ever honored a village community within any given half decade; and it should be noted that more than once the cause of a visit was the presence of a son at Nazareth Hall. Thus in 1790 Mrs. Nathanael Greene, widow of the Revolutionary General, returned to visit her younger son, Nathanael Ray, at the Hall. On May 16, 1791, Alexander Hamilton, then at the height of his career as Secretary of the Treasury, and Mrs. Hamilton carefully inspected the entire community, while the autumn brought the "attentive" William Cushing of Massachusetts, who had been Chief Justice of his state, vice-president of the State Convention to ratify the Federal Constitution, and the first Associate Justice appointed to the Supreme Court of the United States, and who, destined to administer the oath at Washington's second inaugural in 1793, was to decline the President's offer three years later to succeed John Jay as Chief Justice of the United States. On August 17, 1792, John Ettwein brought to Nazareth Edmund Randolph at that time Attorney-General of the United States in Washington's

Cabinet, while the presence of his son at Nazareth Hall drew George Logan of Stenton to the Christmas festival that year. The close of 1794 saw the arrival of Colonel Timothy Pickering, Secretary of War in Washington's Cabinet, who stopped on his return from treaty negotiations with the Six Nations in New York State, accompanied by a son of the Indian Chief, Cornplanter, who was anxious to meet President Washington in person. Thus within three years three of the only four members of George Washington's Cabinet visited Nazareth while in office.

But Colonel Pickering was not the most noted visitor of the year. That honor rightfully belonged to that notorious Dutchman, Theophile Cazenove, financier and agent of the Holland Land Company, who, in sybaritic style, travelled in state as a *grand seigneur* with a coach and four, a valet, a coachman and postillion. On the strength of a letter of introduction from Governor Thomas Mifflin to John Ettwein at Bethlehem, Cazenove, not unlike the modern American tourists in Oxford or Cambridge, visited Nazareth on October 28, 1794, carefully inspected the village, proceeded to a similar inspection of Christian Spring, attended evening service, bought several Moravian volumes, and departed for Bethlehem the next morning, having garnered sufficient impressions in less than twenty-four hours to warrant these entries in his journal:

> Stopped at John Kremser's where we secured neat lodging. This Nazareth Settlement is entirely Moravian and is a part of the large congregation which Zinzendorf established all over the world. The church, the men's and the women's houses, everything is plain and well built. Part of the land is cultivated by three farmers who give one-third of the income to the Attendant of the Congregation.
>
> There are about 30 houses and a rich spring of excellent water. In the boys' college are 36 boarders who learn reading, writing, ciphering, German, English and Latin. They learn also French but from a teacher who cannot speak it and has a German pronunciation. Mr. Nils Tillofsen, the General Attendant, is very obliging. There is an isolated building where the dead are kept for three days and are often examined to prevent the burial of those who might not be dead. This is a good idea that should be followed in every U. S. city where they have the custom

> of burying the dead within 24 hours. The Innkeeper manages the Inn for the Settlement. He is kept and receives 30 pounds per year, with a bonus of from 8 pounds to 10 pounds if business is good. The surplus is sent to Germany.
>
> Two miles from Nazareth is another settlement called Christian Springs. It consists of a farm of 1500 acres, in a beautiful valley, remarkably well cultivated by the Moravians under Count George Golkowsky, a Pole related to Zinzendorf. There is also a mill and a brewery.[5]

Over two and a half years of silence followed and not until June 10, 1797, did the records note the next prominent visitor in the person of Charles Cist who, accompanied by two unnamed Members of Congress and a gentleman from Jamaica, came to visit his two boys at the Hall. Cist was an organizer of the Lehigh Coal Mine Company and, after becoming Public Printer of the United States under President John Adams, died in Bethlehem where he was buried in the Moravian Cemetery.[6] The fall of that year brought many visitors from Philadelphia who elected to remain in Nazareth during a yellow-fever epidemic at home, together with a French nobleman who fled his homeland because of a guillotine epidemic.

The Duke de la Rochefoucault Liancourt had been a member of the Constituent Assembly in 1789 and 1790. When Louis XVI casually observed, "There seems to be a revolt", it was he who, not without courage, replied, "No, Sire, it is Revolution". Discretion and disgust drove him from France in 1792 to England where for the following three years he studied agriculture. His travels in America followed and his visit to Nazareth in 1797 evoked the following memoir:

> Mr. Cunow wished to conduct me to Nazareth, another Moravian society, six miles distant from Bethlehem, which was established as late as 1771, and is peopled by about 200 persons, including the academy where the brethren are instructed in arithmetic, drawing, music, mathematics, and the French and English

5 Kelsey, R. W., editor. "Cazenove Journal, 1794". *Haverford College Studies*, no. 13 (Haverford, Pa., 1922). pp. 19-22. This item has been contributed by Asa K. McIlhaney, Esq.

6 *Dictionary of American Biography*. IV. 108.

languages. A considerable number of pupils come from other parts to this seminary which has some reputation, but the masters appear to be very indifferent, at least in respect to drawing, music, and French, which they cannot speak, and which they appear to be able only to read, but not pronounce. They seem to be much inferior to the sisters' academy at Bethlehem. Hence, the strangers who come to study here are not from the United States, but mostly from the islands of St. Thomas, St. Croix, and Antigua, where the Moravian brethren have missionaries. The board, including the expense of clothing, amounts to nearly 200 dollars a year. The brethren pay for their children and the different Moravian societies in America pay for the young brethren whom they send, when their parents cannot afford it, and for those whom the directory consider of distinguished talents. In other respects the system of the society of Nazareth is the same as that of Bethlehem and all the others.

Near Nazareth there is another little Moravian society consisting of thirty houses. Independent of these there are also a number of Moravians spread through among the environs of Bethlehem and Nazareth as well as in other parts of America; but these are only admitted to what they call the communion and are not members of the society. Nazareth is situated in a beautiful valley, of greater extent than that of Bethlehem and more pleasant; but the river Lehigh and Manokisy creek give to the appearance and situation of Bethlehem an agreeable richness which is altogether wanting at Nazareth.

MORAVIAN FARMS

Before arriving at this place, we passed two farms, Christianbrunn, and Gnadenthal belonging to the Moravian Unity and thus out of the direction of the societies of Bethlehem and Nazareth. They are under the superintendence of two directors appointed by the college, and of these, Mr. Cunow, with whom I was, is one. These farms comprehend 2500 acres of which only 810 are cleared.

They are well situated and the excellent lands bear from 25 to 35 bushels of corn the acre. Those in meadow yield in proportion and yet they do not bring

the revenue a clear profit of six shillings the acre. I speak of the lands cleared, the want of hands, and the great expense of those that can be got is made an excuse for this bad order of things, but it appears to be rather the fruit of ignorance and negligence. Some farms are let to tenants who pay as rent one-half of their Winter and one-third of their Summer produce; but these bring more profit to the Unity.

Mr. Cunow appeared sensible of the impropriety of the present bad management of these farms and was employed in reforming it.

ADVISES CULTURE

In commending with them the zeal of the Moravians to propagate the Gospel among the Indians, I spoke of the benefit it would be to start in America a good method of culture which would be easy to them in the establishment of their farms. They might employ some English Moravian farmers and form in their farms a school of agriculture where a number of young American farmers might be instructed at once. Such an establishment would undoubtedly, from the high price of labor, increase their expenses for some years; but that inconvenience, which might probably be an invincible obstacle to an individual, could not be so to a society. It would soon be repaid a hundred fold by their produce and the benefit which such an establishment would render to the county, would be an everlasting honor to this benevolent and beneficent society. Mr. Cunow appears to me not to be insensible of this idea, the realization of which would produce innumerable happy consequences to the United States.[7]

By the close of 1798 Nazareth had so many visitors that it became imperative to appoint the Youngbergs as guides, with John Kremser and the Horsfields as assistants, a group whose duties were not so much to show the material progress of the village as to explain the real objectives of the settlement.

One of the most thorough, if not the most famous, of visitors to Nazareth came in September, 1799, in the person of John C. Og-

[7] Liancourt, Duke de la Rochefoucault. *Travels Through the United States of North America, the Country of the Iroquois, and Upper Canada, in the Years 1795, 1796, and 1797* (Two volumes. London, 1799). II. 412-414.

den, a Presbyter in the Protestant Episcopal Church in the United States, who during the following year printed the following memoir of his visit in a volume published in Philadelphia by another former visitor to Nazareth, Charles Cist:

> Having passed several agreeable days at Bethlehem, in company with a number of ladies and gentlemen, from the Bahama Islands, Carolina, Pennsylvania, New Jersey, New York and other parts of the states, and they taking their departure, which had been protracted on account of rains which fell at that period, I visited Nazareth. It is about ten miles from Bethlehem. The intermediate country is not very fertile or pleasant. A good and well shaded road, passes through the woods and German farms. Part of the road runs through a tract of land, which is exclusively called the Dry Land, on account of its want of any creeks, rivulets or springs above ground. It is however well settled; the inhabitants bring water for common use, from the nearest spring or brook. This is often at the distance of one, and even two and three miles. Of late however, prudent and able settlers, have begun to dig wells, whereby the value of their lands is considerably enhanced.
>
> A good tavern is erected for the reception of travellers, as we enter this town or village of Nazareth. The day was not so far spent, but that time was afforded to visit the President or Inspector of the Pedagogium, or Nazareth school. He was occupied at the time, and a tutor became my company in a large recitation hall, which is near the President's study and other apartments. The pupils and instructors are all stationed and boarded in this mansion. The recitation hall is large and hung with maps, and some historic scripture paintings. At the hour for evening devotions we visited the chapel, which is formed in the lower or first story, of this building. The schools and rooms for the inhabitants being on the second and third floors.
>
> This chapel is large and lofty, supported by four octagon pillars and furnished with seats, with the visitors in the same order as in Bethlehem.
>
> In front of the President's or minister's chair and

table is a large organ within a pew, which surrounds it, and is erected for musicians.

The service was in German. The Inspector read in the same language an account of the life and death of a distinguished lady, of the society, who had lately died in Carolina. This custom of reading papers of a public nature, preserves an affectionate regard for all parts of the society, in all countries.

Nazareth is inferior in size to Bethlehem. It consists of two streets which cross each other through a large square, and of the Pedagogium and sisters house, on one side, near a second square, or large grass plat in front of these two buildings. The public and private houses are of stone, and suitable flagged walks are on the sides of the streets, and across the court yard in front of the Pedagogium.

The public store, steward's and brothers houses are upon the centre square. These with neighboring farms and the college are public property. In the centre of this square, is a small meat market house built of stone.

Under its roof is sheltered part of the work, which conveys water to the whole town. At one end is the fire engine.

Hills at eight and ten miles distant, beyond the Delaware and Lehigh, surround this settlement, and afford pleasing prospects. The woods, orchards, gardens, and rows of mulberry trees at the end of the two streets, ornament this interesting retirement.

At a small distance is a farm called Old Nazareth, contiguous to the plantation begun by Mr. Whitefield. This is of stone and two stories in height. He began it,-but, a disagreement arose between him and the brethren about the doctrine of reprobation, of which he was tenacious, and he sold the land and house to the brethren.

It had advanced to the second story and the brethren finished it.

In front is a large grass-plat, surrounded with trees, and at a small distance remains in possession of an honest tradesman the small block or log house, erected first on the farm. The large building is occupied by widows and other families.

Across the fields at a small distance is a cluster of houses, possessed by farmers and tradesmen. In one of the buildings is a chapel for devotions and a dwelling for the minister, according to their very general custom.

The steward attended me to these places, after morning prayers and meeting, at which the Inspector or Principal delivered a very excellent discourse to the children and youth upon religion.

From the hall we went to the recitation room and Inspector's study.

A considerable collection of fossils, shells and birds, who were natives of America, are to be seen with other curiosities in a museum. This in time will be large, as the missionaries are busy in collecting and sending every thing that is rare from every quarter.

The birds and some animals, were preserved by a lay tutor in this house. The eagle makes a distinguished figure in this collection. Here is the American hare, a white rat, a racoon and skunk. The birds are of varied sizes. Among them is the nest and young of the humming-bird, and several species of owls.

A tutor joined us, who led us through the rooms appropriate to the different classes according to their order. In one was a young Indian from Stockbridge, who is supported by the State of Pennsylvania. He has discovered talents for limning and writing.

In every apartment we found a piece of music, for the use of the pupils. The dormitory of this house, is in the third story or garret. It is long and lofty, with a free circulation of air in the day-time, and a lamp at night. The masters and tutors sleep in the dormitories. An invariable practice in these places, is to sleep each in a separate bed.

From the top of this house, we were entertained with picture-like views in every direction. A walk and cupola, which is finished with Venetian blinds, enabled us to survey these objects at leisure and in safety.

From thence we went to the garden which is appropriate to the scholars, a spot greatly admired.

It is upon the slope of a hill, at the foot of which is the spring from which this town is furnished with

water by pipes. It is impossible to give an adequate idea by writing of this pleasing enclosure and its contents devoted to juvenile fancy, industry and study.

The strait and circular walks, the windings up the hill, the falling gardens ascended by steps, the banks, summer-houses, seats, trees, herbs, fruits, vegetables and flowers are seen in great variety.

Most of the American forest trees and many exotic plants are here. It is an elegant garden in miniature.

Undoubtedly they are indebted in part, to the plans presented by the pencils of their preceptors, who have visited the public gardens and country seats in Europe. It is an assemblage of objects, rarely to be found in such order, taste and variety in North America.

In it youth must obtain a considerable knowledge of farming, gardening, botany and the trees which may be found and reared in this country.

The Pedagogium and town are seen from this place. In the rear is an orchard defended by a grove.

At about the distance of the quarter of a mile, within this wood, is a small stream, between two hills, fed by springs. The pupils have erected a dam across this rivulet and formed a place for bathing.

Two boats built for their sports are afloat in it, and seats are placed on the side of the hill. Time will enable them to form a pleasing place for recreation here, and to indulge their fancies while they preserve their health by gentle labors.

On all visits to this place, the pupils are attended by their instructors, and they do not enter the bath without clothing.

These scholars are boarded in the Pedagogium. The revenues of this house are not competent to its support, owing to the small sum charged for board and tuition.

Cooking and washing for this school, are performed in the neighboring sisters house. Provisions for eighty persons are dressed here. The water of the fountain is conveyed into the kitchen of this building, and to the Pedagogium.

As these settlements extend, useful and ornamental arts will be introduced from Europe.

The steward took me to the house of an ingenious German, who followed japaning and gilding. He is also a limner. His house, shop and whole tenement, were filled with specimens of his taste, and labours in the arts.

He was gilding a ball and vane for the steeple of a chapel belonging to the brethren in Salem, North Carolina. The ball was made of copper of the diameter of about three feet. Other ornaments made of iron and copper and gilded for this edifice were preparing by him.

A site remains in one corner of the square for a brothers house, upon a more enlarged plan, than the present, which is a common dwelling two stories high. The young men are occupied in trades and on farms.

In the school many branches of literature are taught, in order to qualify the pupils for useful, honorable and literary stations.

The revenues are not competent for maintaining professors to teach all the sciences.

Many valuable men have received the rudiments of their education here. The institution is not devoted to teaching politics, as these people do not embark in war.

Disapproving of preaching against other professors of christianity, they take heed not to offend in word or deed, by rude or familiar observations.

In the afternoon, one of the tutors, a German gentleman, attended me, to Schoeneck about a mile from Nazareth, on the road towards the Susquehannah settlements. This village consists of farmers and tradesmen who reside near a chapel and congregation house.

The minister is the school master, he had not long since, resided in the single brethrens house at Bethlehem, in the station of clergyman, and did the business of warden several years, before he married. He had lately been fixed with this congregation.

After his arrival from Europe in the year 1788, he had taught in the hall as a professor. The hours of

study and recreation deprived us of the tutor, as he was obliged to return to the hall.

The minister showed me the neighboring country from the heights. and the blue hills a range of mountains about six miles north west.

On our return to Nazareth we saw two men searching with an auger for coal. They had penetrated to the depth of twelve feet, and were flushed with sanguine expectations of success.

They were prompted to this search, by the opinion of a person. who had passed this way, not long before, and was acquainted with the coal mines of Europe.

The steward had taken from the side of the hill, near this place. a saponaceous black earth, which he had ground and mixed with oil, and used as paint. It appears as well and as durable, as any other colour. He has by experiments altered the first appearance of black. and made samples of other colours with it.

The whole country around Nazareth is fertile, and presents entertaining objects to the eye.

It appears peculiarly calculated for the purposes of literature. to which it is devoted. The air is exceedingly salubrious. as the mountains and rivers preserve a constant circulation of that which is good.

The heights exhibit many distant landmarks, which point out the roads and openings into distant parts of the States. and to the towns of Hope in New Jersey, and Easton in Pennsylvania.

The hills mark the currents of the rivers Lehigh and Delaware.

The good success which has attended the efforts to form schools and places for education in Bethlehem, Nazareth. and the parishes and farms in possession of the Brethren. is conspicuous. The neighbouring settlers are not so careful.

Influential men in the legislature of Pennsylvania, have endeavoured to erect schools universally, through that state. but the desired success has not attended their laudable efforts. The Brethren as a religious society. have prevented the necessity of legislative interference as to them.

Having seen the economy of the larger settlements, I visited the farm called Gnadenthal and Christianbrunn, about two miles from Nazareth.

The first contains about six hundred acres; one hundred of which are meadow or mowing-grounds. It maintains forty cows, forty oxen and ten horses. But the oxen are not yoked in the draught. Attempts have been made to introduce them to team and plough labors; but the prejudices of education, attachment to the customs of Europe, and want of acquaintance with the mode of breaking oxen to the yoke, has hitherto foiled the wishes of those who are convinced of the superior advantages arising from using them in the labors of the farmer. The horses are remarkably large and strong through these countries, and they have a good breed of cows.

As this is public property, the farmer and other laborers receive wages. He resides in a large house, under the same roof with other families, and is a married man. The stables and barns are very commodious. Here is a large room for devotions and a bell to collect the inhabitants together. The inhabitants of both farms attend public worship on Sundays and other festivals at Nazareth.

Water is conveyed to the kitchen, milk-house and barn yard by pipes.

The lands are frequently manured with the plaister of Paris, which is tranported hither from Philadelphia. They also tread out the wheat.

It is supposed that it would enlarge the annual income of this farm one hundred pounds, were oxen used in the draught; but many of the country people conceive it to be disgraceful to put them to labor.

This to New-England men is surprising. In their emigrations, they travel through these settlements with their teams. Large droves of neat cattle pass this way, from the countries cultivated in the state of New-York by the settlers from New-England, on their road to market in Philadelphia. But notwithstanding these specimens of so lucrative a part of husbandry, the Germans will not resign their horses.

Christianbrunn, or Christianspring, is called after a son of Count Zinzendorf, whose name was Christian.

The spring rises at the bottom of a large stone vault or well, about ten feet deep, to which is a descent by steps. The quantity which issues forms a small brook, and passes through a neighbouring cellar, milk-house, distillery and brewery. These are on a line with each other. A grist-mill is in the row, which is set in motion by a small creek, which is a branch of the Manakasy, and is sometimes dry in summer. These waters uniting pass through the neighbouring meadows.

In the milk-house large pans made by the potter, and containing about eight quarts each, are set in this running spring-water, by which the dairy-woman finds much advantage. As this joins the waters of the Manakasy, trouts are sometimes seen swimming in this milk-house.

Spring-houses are very frequent in Pennsylvania, wherever a spring is sufficiently near to the farm-house for the purpose; and it is surprising, it is not introduced into New-England, where so many cool springs and streams rise and circulate in such variety from hills, and through every farm in their country.

These farms of Gnadenthal and Christianspring, are not an half mile distant from each other. They are surrounded by orchards and arable land, defended and skirted by woods, and the roads hither are good.

Returning from these places I visited the Inspector of the Pedagogium again, and obtained further information as to the course of education.

No office of goodness or condescension is supposed to be beneath the attention of any member of the Brethren's society. In the Pedagogium, after the clothes are washed, they are returned to the lady of the Inspector, who as a mother to the whole, delivers to each lad his own. This good woman attends also, with the same condescension, to the distribution of the fruit raised in the garden of the school. It is never touched until it is ripe. If any falls, or is collected at the proper season, it is brought to her, and she apportions it to each pupil. Thus they enjoy the benefit of their own labors, and are taught to abstain from eating unripe fruit, from unmanly pillaging and

> a due respect for those who may succeed them in this place.[8]

The turn of the century must have altered matters considerably or the type or importance of the visitor must have changed, for a period of three years was to elapse before the next reference to a visitor who recorded his impressions of Nazareth. On October 7, 1802, a Philadelphia Quaker, named Joshua Gilpin, set out with two friends, Pim Nevins and his son, John, for Northampton County. After an overnight pause at Enoch Robert's inn at Quakertown, they proceeded over a rough road to Bethlehem and Easton, Gilpin on horseback, his friends in a low, light, one-horse chaise or gig, called a whisky. After calling on Honorable Samuel Sitgreaves at Easton, they set out on the morning of October 9 to meet Surveyor George Palmer who, they then learned, was in Easton, where they remained for the rest of the day. On October 10 they left Easton to spend the week in what is now Monroe County, enjoying particularly the brook trout and flapjacks at Jacob Heller's, now Wind Gap. On their return the three men remained together until they arrived at Nazareth, whence Gilpin again sought out George Palmer, while his friends proceeded to New York. Gilpin's narrative concludes thus:

> We kept company as far as Nazareth, through which country we had many fine prospects, the land four miles from Heller's miserable oak barrens, and a poor shelly, stony surface, but within the remainder of the distance rich and delightfully varied and finely cultivated.
>
> We passed a mile before we reached Nazareth, a little Moravian town. At Nazareth we parted, my friends taking an eastern course. Nazareth contains about 30 houses, is a very neat little village finely situated in the center of neat cultivation, good farms and land, has a Moravian nunnery and upon the same establishment as at Bethlehem, and being determined to see the latter place and to be informed of the order of it, I thought it not necessary to appear here.[9]

[8] Ogden, John C. *An Excursion into Bethlehem and Nazareth, in Pennsylvania, in the Year 1799; with a succinct History of the Society of United Brethren, commonly called Moravians* (Philadelphia, 1800). pp. 41-53.

[9] Gilpin, Joshua. "Journey to Bethlehem". *Pennsylvania Magazine of History*. XLVI (1922). 15-38, 122-153, particularly pp. 139-140.

Two years later, on April 23, 1804, three French Trappist monks visited Nazareth on their way to "The Asylum", near Wyalusing, where a refuge had once been erected for Louis XVI and his Queen when they were dethroned in France. On July 24, 1805, the scholarly Frenchman, Abbe Tisserant, who had been in America since 1791, visited Nazareth, while on November 13, 1806, Governor Nathaniel Mitchell of Delaware attended the lovefeast which marked the fiftieth anniversary of the congregation's removal from Whitefield House as a place of worship to Nazareth Hall on November 13, 1756.

A space of almost seven years now elapsed until Aaron Ogden, Governor of New Jersey, visited Nazareth on August 22, 1813, followed on October 12 by Ambassador Daschkoff of Russia and his wife, and the following August by two judges from Easton and a group of unidentified strangers from New England.

For half a century Nazareth, because of its type of governance, its form of economy, its kind of inhabitants, and above all, the simplicity of its mode of life and thought, had been either a spectacle or a mecca for numerous outsiders. But the steady, though gradual, changes wrought by time and circumstance had destroyed much of the novelty that attracts, and the era of exhibition was rapidly drawing to a close.

CONCLUSION

Despite the changes in polity, the interest in politics, the development of education and the cultural life, the expansion of business and industry, an increase in material comforts, and a plethora of distinguished visitors, the Nazareth of 1818 was not greatly different from that of 1768 in the minor details of the daily rounds of life. Births and marriages and deaths stud the record; inter-church comity went hand in hand with no less zealous propagation of the faith in distant places; the Indians were still their friends; and little or nothing disturbed the even tenor of their way.

The dedication of the new Dry Land Union Church at Hecktown in 1790, whereat the trombone choir played a chorale and Pastor Reichel preached the main sermon by joint invitation of both Lutheran and Reformed clergy and vestrymen; a later visit by the trombonists to the Reformed Church at Easton; a similar participation by both Pastor Reichel and the trombone choir in the dedication of the Stone Church at Mt. Bethel in 1795; a like func-

tion at Forks Union Church, three miles from Nazareth, in 1812; and the invitation to Pastor Frueauff to conduct the funeral of Catherine Traill in Easton in May, 1818, were eloquent witnesses to the inter-denominational amity that existed throughout this period in Northampton County.

But cordial relations with other sects at home in no wise hindered a steady, sturdy prosecution of Moravian missions afield. In April, 1797, John Heckewelder and William Henry, Junior, were sent out by the Society for Propagating the Gospel Among the Heathen to assist General Rufus Putnam, Surveyor General of the United States, in surveying three tracts of land with a total area of 12,000 acres on the Muskingum River, to be held in trust for the benefit of the Christian Indians. At a later date, Gottfried Sebastian Oppelt went out to the Indian Mission in Fairfield, Upper Canada, and letters from the White River Mission in Indiana testified to the work accomplished in 1802. By 1804 Jacob Van Vleck and Andrew Benade were able to convince the State Assembly of New York at Albany that the imprisonment of missionaries and the prohibition on preaching to the Indians, ordained a half century before by the colonial authorities, had been a great error, even though the "vested interests" had been aroused by the loss of liquor trade profit caused by the conversion of the Indians. At the same time David Zeisberger was laboring at Goshen and John Heckewelder was at Gnadenhuetten in Ohio; but as a result of the Revolution, the American Church had naturally less interest in the West Indian field.

With the passage of time the Indians who had once been a natural part of the scene, became a scarcity in Nazareth. On March 28, 1792, fifty-one representatives of the Six Nations, accompanied by a few whites and led by their missionary, the Reverend Samuel Kirkland, stopped at Nazareth on their way to hold a "pow-wow" with President Washington and Congress at Philadelphia. Some of the more prominent chiefs remained overnight at the Inn while the rest, who had come through snowdrifts and were very tired, very quiet and well behaved, were quartered elsewhere in the village. When they walked about the village, the people showered them with apples, tobacco, and other little presents, and, at a special meeting in the Hall, gave them a splendid welcome. After dinner the visitors were taken to Bethlehem in sleds. As many of the Brethren in 1792 had never seen an Indian, this experience re-

mained a high point in Nazareth's history for many years.[10] Almost a year later, on January 16, 1793, six Seneca Indians, including three who had been in Nazareth with the other party, spent the night here on their way to Philadelphia. Recalling the fine reception they had received, they behaved well and, eating like well-bred white men, obviously enjoyed the meals set before them. But by the close of this period in 1818, an Indian had become a *rara avis* in Nazareth and the old days were gone forever.

For fifty years Nazareth had been fortunate in the health of its people and not the least credit for this was due the excellent physicians with whom they were blessed, particularly Doctor Matthew Otto who first used vaccination for small-pox. The potency of this preventive and cure was never more evident than in the small-pox epidemic of the winter of 1791-1792. In the Nazareth congregation there were fifty-nine cases of which only fifteen had been inoculated. The two deaths were both little girls who had not been inoculated. At Schoeneck none of the forty-two cases had been inoculated and two boys died. It is important to note that inoculation resulted in milder attacks than those suffered by untreated victims. The yellow fever epidemic of 1793 drove many Philadelphians to refuge in Nazareth but spared this community. Two years later a small-pox epidemic was followed by a plague of dysentery which attacked the elders as well as the children, but fortunately there were no fatalities. A wave of illness swept the community in the winter of 1797-1798, bringing Dr. Peter von Steuben to aid a very tired Dr. Joseph Otto, but he was not adapted to the community and soon left for Easton. On May 31, William Henry's young son, Joseph, "didn't know it was loaded" and hurt himself badly in an accidental gun discharge in his own hands. One death ensued from small-pox in 1801, prompt inoculation saving the others. Upon Dr. Joseph Otto's expressed desire to retire as physician, and his suggestion that a successor be obtained from the Elders' Conference in Europe, Dr. Henry Benjamin Schmidt arrived in September, 1804, to begin a successful practice of over twenty years by promptly marrying his predecessor's daughter! For over a decade Nazareth was spared until another wave of illness swept over the town in 1816, but in general it can be said that, with the nineteenth century, Nazareth became one of the most healthful communities in Pennsylvania.

10 Henry, James. "Visit of the Chiefs of the Six Nations to Nazareth, Pennsylvania". Moravian Historical Society *Transactions*. XI. 208.

But even the well eventually die and Nazareth, in these three decades, came to mourn many who had done their part in nurturing what the Fathers had founded. Bishop Spangenberg died, full of years and honor, at Berthelsdorf in Saxony on September 16, 1792. On September 24, 1796, there passed away Judith Edmonds, the first to die in the Single Sisters' House since its opening as such in 1784. The first demise in 1797 was that of John Bonn who for over three decades had organized and supervised the farming at Christian Spring. On May 11, 1800, was noted the death of John Jacob Eyerle, Junior, who had thrice been State Assemblyman. That great friend and advisor of the Nazareth community, beloved Bishop John Ettwein, entered into eternal life on January 2, 1802. In 1805 died Agnes Pfingstag Roth, widow of the illustrious Indian missionary, and mother of three of the first entrants to Nazareth Hall, together with John Jacob Christ, Nazareth's first hatter; while January, 1806, saw the passing of Andrew Busse, the faithful assistant pastor, followed the next month by Melchior Christ, the first nailsmith in Nazareth. On Sunday, March 26, 1808, Adam Grube, the veteran missionary, musician, minister and teacher, passed away at Bethlehem in his ninety-third year, fifty years after his service at the vocational school at Christian Spring. The old figures were fading and on December 9 Nazareth learned in sorrow of the death at Goshen, Ohio, on November 17, of that sainted missionary to the Indians, David Zeisberger. The close of the year, 1813, marked the close of a Christian career of over half a century in the death of George Golkowsky, bookkeeper, surveyor, cartographer, and leader of men. In 1814 Bishop George Henry Loskiel followed the man whose career had made possible the former's *History of the Missions of the United Brethren among the Indians in North America.* And it is eminently significant that the last obituary item in the diary for this period reports the death in November, 1815, of old colored Sister Hannah, at the age of 95, the oldest member of any Moravian community in America, who was beloved by all because of her fine character and manifold sympathy, who to the very end of her life was active in mind and deeply interested in the welfare of the congregation, and whose funeral on November 26 was attended by a delegation from the Bethlehem congregation. Verily, of such is the Kingdom of Heaven!

The story of Nazareth for the period from 1790 to 1818 has virtually been told. Little remains to add thereto, except to note

the usual festivals; the cornerstone laying at Schoeneck; the improvements at Nazareth Hall; the arrival of German "redemptioner" immigrants in 1797; the struggle for survival of the Moravian mission in New York City; the adoption of a planned economy of agriculture which emphasized a new and scientific process of fertilization; the Christmas illumination of eight hundred candles in the Sisters' House at the dawn of 1801, which vied with the extravagance of the Brethren in acquiring a new eight-light chandelier for the Hall; an extension of the Easton-Wyoming mail route to include Nazareth and thus help to reduce the cost of service; the futile attempt to cultivate silk worms; the appointment of Christian Henry Beck's young son, Ferdinand, to the dirty and dubious distinction of chimney-sweep; the distribution for the first time of lighted wax tapers to the children at the Christmas eve vigils of 1806; a new and authoritative survey of the Barony by George Palmer in 1809; a notation for July 4, 1810, which reads thus: "This day was not passed without some shooting by the boys"; a great crowd which behaved well at Christmas eve vigils but which afterward at the Inn evoked this note: "People behaved like wild"; the succession to Joseph Rice at the Inn in 1811 by John S. Haman, under whom, for the next twenty-five years, the Inn attained the zenith of its repute; a more liberal arrangement for the pastor at Schoeneck so that he might keep a most necessary cow; and the printing of a thousand exchange notes to remedy the shortage of paper money.

At the close of 1817 the population of Nazareth, including the fifty boys at the Hall, was three hundred and forty-seven. Again the chapter closes on a kindly note. An old man, who had once been disciplined and sent away, and had written to the Elders, begging forgiveness, but had not as yet been granted permission to live either in Nazareth or Schoeneck, was now found to be helpless and in need. Pastor Theodore Schulz and some of the Schoeneck congregation in 1818 asked the Nazareth Overseers' Committee to grant this man and his wife the use of an old log house in Old Nazareth, which they volunteered to raze, remove, and rebuild opposite Schoeneck cemetery. The petition was granted; the house was rebuilt; and the old couple was allowed to occupy it rent free during their lifetime, after which title was to revert to the Nazareth congregation diacony.

On December 3, 1818, the last of the American representatives to

the General Synod, which had opened on June 1, returned from Germany. The use of the lot both in elections and marriage had been greatly liberalized for the American church, but even with this, there continued a definite demand to remould the American church along the American way of life. How that was done will become evident in the history of Nazareth during the next four decades.

CHAPTER SIX

Nazareth from 1819 to 1856

THE greater freedom of self-government won by the American delegation at the General Synod of 1818 was duly recognized and appreciated at home, but time was to show that this improvement in polity in no wise improved the congregation diacony finances.

INTERNAL POLITY

Despite the fact that Pastor Rondthaler supported a wife and five children on $400 a year, and that Warden Hoeber's salary, even after a raise, was only $365 a year plus "as many apples as his household required", the communal finances were incessantly drained for many causes which should have relied on private contributions. Financial unrest set in and even the caretaker of the tower-clock at Nazareth Hall sought—and obtained—an increase in wages from $6.00 a year to the munificent sum of $12 per annum.

The lease system rapidly lost favor for property values were constantly increasing while rentals remained stationary. The growth of the community, moreover, no longer permitted the simple business methods of past decades, and any attempts to equalize ground and farm land leases would surely lead to trouble.

A further problem in polity arose in the desire of non-Moravians to reside in the village, which led to the more liberal attitude of welcoming such persons as long as their request was not the result of some selfish motive. It was the considered judgment of the authorities that the old exclusive rule should no longer hold in America and that contact with others would be most advantageous to the Moravians. Thus the first meeting in 1820 of the Overseers' Committee was given over entirely to a discussion of whatever privileges might be granted to non-Moravians wishing to reside in the community, an issue solved by a unanimously liberal decision.

In the meantime the financial problems of the village stores again reached a crisis. Although the managers of the two stores

had refused to undertake various improvements as recommended, they had shown a cash surplus in past years, but a depression had set in so that by 1820 the two stores and the Inn showed considerable deficits. The personal affairs of various Brethren had likewise been affected so that, much against their inclinations, the Brethren were compelled to resort to public sale of various property to insure equity for creditors.

Whether it was because of the economic situation or for some other, unknown, reason, no one seemed willing to accept the presidency of the church council when it reorganized in February, 1821, until Warden Hoeber was finally persuaded by an opinion of the Elders' Conference that it might properly be his duty to serve in this capacity.

As has been seen, the Moravian position on the admission of non-Moravians into the village had broadened considerably, but a new and embarrassing problem now confronted the Overseers when a former member of the congregation desired to return to the community to reside in the house taken over from his father-in-law. Although wholly unprecedented and unwarranted in the opinion of the Overseers, the petition was finally granted by joint action of the Board of Elders and the Overseers' Committee upon the written pledge of the applicant not to open a store or indulge in any trade whatsoever, together with his solemn affirmation that his sole reason therefor was to give his children the educational advantages of Nazareth.

With the passage of time the various diaconies began to show an annual surplus and gradually reduced the burdensome debt, but the involved state of the land rental policy was to complicate financial matters for years to come.

With the natural growth of the community there appeared now and then a not unnatural liquor problem. In the fall of 1823 there arose the case of two Brethren whose weakness was bringing much misery to their families as well as adding greatly to their personal debts. The Overseers unanimously signed an order to the two store keepers, prohibiting the sale by either to the men of more than half a pint of strong drink on any one day. In at least one case, the policy proved successful for the man later became an honored member of the church.

By 1824 the problem of land production had approached a crisis

which evoked a long discussion in which, for the first time, the farmers were advised to consult each other with a view to improving the quality of their arable soil and crops. Beyond this, however, nothing was done, the group resorting to wishful thinking.

Although the Brethren had liberalized their position as to new members of the community, they were still very cautious concerning the temporary admission of artisans or craftsmen, sent for a specific purpose. Thus in August, 1824, when George Haus came over from Bethlehem to build an organ which had been duly ordered and to repair and sell other musical instruments, the Brethren, despite his unimpeachable character recommendations, compelled him to promise not to do any cabinet work and instructed his prospective landlord to dismiss him should he disobey any of the communal regulations.

The financial situation in Sepetember, 1824, was not at all encouraging so that a gift of $750 from the Warden's Committee of the Unity in Europe proved a fitting and welcome incentive at the dawn of the new year, 1825, which was followed in January of 1826 with a further gift of $300 from the same source. Although the finances now improved somewhat, the perennial problem of land rentals and differences in size of lots joined with the compulsory public sale of outlying land, speculatively owned by business men who had since failed, to keep the Brethren in a state of economic fear. By September, 1826, the long-awaited report of a so-called "Land Committee" went beyond the mild recommendations of two years before, and predicted a higher diaconal income from farm rents if an additional hundred acres of forest land were cleared. In approving this forward step, the authorities also extended the normal length of leases, graduated their life so that not more than two would expire in any one year, increased the rental for villagers' lots as well as for those of farmers, and determined not to recommend the sale of farms at this time, owing to both the poor market and low prices for land and the ardent hope of the committee for definite improvement of diaconal conditions in the near future.

While this larger problem had engrossed most of the Brethren's attention, another question of social and moral discipline had arisen to place on indelible record the position of the Brethren with regard to the dangers and evils arising from sociability in pursuit of simple, non-alcoholic, refreshments. In February, 1826, the Elders' Conference requested the Overseers' Committee to investigate the

sale of confectionery and soft drinks by Samuel Ricksecker "lest it cause frequent meetings of mixed companies of our youth", which would be detrimental both to them and to the village. The Overseers promised to be on guard for any abuse which might arise.

By 1827 financial conditions had so improved that the little store had a surplus of $100.04, whereupon some jubilant Brother with undue and, it appears, unseemly haste, proposed a gift of 20 per cent. thereof to the storekeeper, only to have the conservative Brethren prevail in the negative on the grounds that such a surplus was far too unusual for such an action. The latter position became even more tenable when the surplus of store No. 1 was found to be merely $2.44, and that of the Inn a paltry eighty-four and a quarter cents. A surplus of over $200 graced the treasury of the diacony, to which was added with gratitude late in 1827, another gift of $600 from the Unity's Warden's Committee in Europe, but the old debt of some years' standing still hung over the congregation not unlike the sword of Damocles.

Although a gift out of the surplus to the keeper of the little store had been defeated in February, the Overseers by November of 1827 went much farther than a single isolated gift or bonus by unanimously approving a perpetual grant to the managers in all branches of industry of 15 per cent. of all clear surplus.

No change in polity ensued for the next two years until late in 1829 when the Rev. Lewis D. de Schweinitz was made Proprietor of the Unity's property in Pennsylvania, with Warden Nicholas Hoeber holding his power of attorney to handle all affairs in Nazareth. At the same time a gift of $225 from the Elders' Conference of the Unity was gratefully received.

The Unity's peculiar practice of economic theory was nowhere better presented than in November, 1830, when, on Hoeber's death, J. G. Kummer of Lititz was chosen his successor at an increased salary because his family was larger than that of his predecessor and in addition he was keeping the accounts himself, thereby saving a bookkeeper's salary. The next year Kummer was made president of the Overseers, who now ordained that all leases hereafter issued should be written in the English language.

The continued failure of the Inn led to a decision early in 1835 to offer it for rent in six to eight insertions of an advertisement in one of the Philadelphia papers, together with announce-

ments in both English and German in the local county papers during several ensuing months. By December 1, six different offers had been received, all of them from excellent prospects, and the choice finally fell on William Craig who took over the Inn in the spring of 1836.

At this same time Warden Kummer was transferred to Bethlehem to become head of the Young Ladies' Seminary and was succeeded by Charles F. Kluge, the Principal of Linden Hall at Lititz, who after a long delay arrived in Nazareth on October 11, 1838. In the interval the post was successively filled by John C. Brickenstein and Emanuel Rondthaler until the arrival from Europe of Eugene A. Frueauff early in 1837.

The revocation of marriage by lot at the General Synod in 1818 had had its effect in turn in a revision of the regulations for the marriage service within the Nazareth Conference, and the first wedding under the new rules was held in the church on May 19, 1836, uniting Charles Peter of Ohio and Johanna Hedwig Stoudt. On this occasion, no bell announcing the wedding was rung, only the invited guests were present, and the questions heretofore asked at the public betrothal were now asked during the marriage ceremony itself.

But if some of the rules had been liberalized, others remained in full effect. When in the summer of 1835, Ambrose Rondthaler, a graduate of the Theological Seminary, had left Nazareth to become assistant to Samuel Huebner at Gnadenhuetten in Ohio, he made a deep impression on the Moravians at Sharon who desired to retain him as their regular pastor. But the provincial authorities, deeming him too young for ordination, remained inflexible and refused the request.

One of the most important decisions of polity in the history of Nazareth was caused and determined by an act of the state legislature of Pennsylvania, approved by Governor Joseph Ritner on March 11, 1837, providing for the erection of a poorhouse in Northampton County. After examining various tracts the authorities in June purchased the 235 acres comprising Gnadenthal at $90 per acre, yielding the Brethren more annual income from just over half the total acreage of the tract than that received in rent for the whole while leased to a farmer.[1]

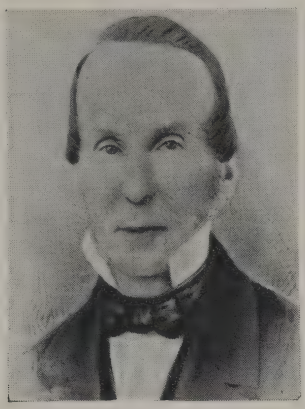
[1] Levering. *History of Bethlehem.* p. 668.

With the sale of Gnadenthal silence settled over Nazareth for the next eighteen months until in February, 1839, the church council began to consider the erection of a new church and created a committee to study tentative plans and estimated costs. By April 5 the Provincial Helpers' Conference had approved with four major stipulations: The building must be the property of the congregation diacony; all contributions and collections belong to the congregation diacony and must go to the building fund; the congregation must assume all future repairs; the congregation diacony must assume the raising of the funds needed to finish the church and must determine the method to be used in this endeavor, whether, for example, by selling a farm or even Nazareth Hall. Should either of these latter means be used, the church building would remain the property of the congregation diacony and no interest on the investment would be charged. The Overseers' Committee now considered the possible sources of funds and in May determined to offer Nazareth Hall to the Provincial Helpers' Conference as the school trustees for the best price obtainable, which turned out to be $3,000, provided the school retain the lot behind the Hall and possession of the Hall chapel be available by July 1, 1840. The Overseers agreed to the price but asked more time as the new church would hardly be ready by the suggested date.

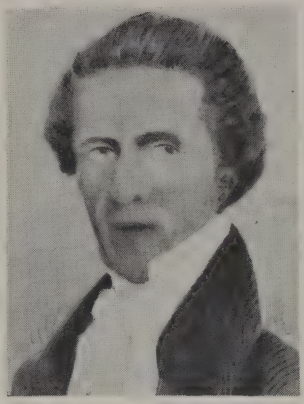
Despite a recurrence of financial difficulties and deficits in various diaconies, the center of all interest became the new church, its architecture, the question of a tower, and how the finished structure might appear. By late October a joint session of the Board of Elders, the Overseers' Committee and the church building committee awarded the contract under a "Bond of Performance" to John Levers at his bid of $3,855, indicating clearly a fixed determination to proceed on a "pay-as-you-go" policy.

Despite the program for the new church, many changes in personnel took the place during 1839. Emanuel Rondthaler was succeeded as pastor by Samuel Reinke, and Charles A. Van Vleck left the Principalship of Nazareth Hall to go to Bethlehem as Professor in the Theological Seminary. Warden Kluge succeeded Van Vleck as Principal and was himself succeeded as Warden by George F. Troeger of Emmaus. At the same time William Craig reported his desire to retire as landlord at the Inn, where his successor the next spring was Daniel Riegel.

The year 1840 became one of outstanding importance in the



Charles F. Kluge



Charles A. VanVleck

Emmanuel Rondthaler

John C. Brickenstein

Accept then, honoured Sir, who hast watched over with parental care, accept then; respected Madam, who hast cherished us with a mother's tenderness, accept then, esteemed Tutors, the humble tribute of our heartfelt thanks, which our lips labour in vain to express. But do not look back in the past, for we are sensible how often we have grieved you; but we hope to show our gratitude in future, by our whole conduct & deportment. May our Father in heaven himself condescend to be your reward, & may he graciously smile upon us also in particular upon this day.

The branch of education, which we have chosen for the subject of our discourse is History, & indeed a part of it which relates

THE HAND-WRITING OF CHARLES A. VANVLECK

polity of the communal organization for the collection of subscriptions to the building fund for the new church was somewhat delayed; the Single Sisters' diacony was in dire financial straits which problem was partly solved by a substantial increase in their charges for doing the laundry work for Nazareth Hall, and the transfer of the organ from the Hall chapel to the new church was the cause of much speculation and discussion as to who should pay the cost thereof. The transfer was made, although there is nothing in the records to tell who paid the bill; the Single Sisters' diacony was discontinued, the principal of Nazareth Hall renting the kitchen and the farm, together with all attendant buildings of the Hall; and on May 17, amid great rejoicing and in perfect weather the cornerstone of the new church was laid in the presence of a distinguished company which included the Lutheran Pastor Adolph Fuchs of Bath, who preached the afternoon sermon. A musical service of thanksgiving in the evening concluded the ceremonies.

Eight months of strenuous labor ensued: Pastor Reinke's visit to the congregations at York, Philadelphia, Graceham, Lititz and Lancaster, bore fruit of over $200 in contributions to the building and equipment fund; a 660-pound bell, costing almost $300, was placed in the bell tower; furnishings in keeping with the sanctity and dignity of the House of the Lord were obtained; and on January 31, 1841, the last regular service in the old chapel of Nazareth Hall was held as an historical memorial of a glorious past.

A week later, on February 7, the Brethren turned from the past to the present and the future in a memorable two-day consecration service, sustained by the presence of the leaders of the faith from far and near, and graced by the active participation in services of the Lutheran clerics, Rev. J. F. Hecht of Easton and Rev. A. Fuchs of Bath, and the Reformed pastor at Mount Bethel, Rev. Theodore Hoffeditz.

But the erection of a new church did not alleviate the mundane problems of economics for a congregation which had become "land poor", and the abolition of the Single Sisters' diacony by no means solved all the issues which confronted the Brethren. By good fortune they were spared a law suit when, in April, 1842, they were able to convince a lessee, who had broken the terms of his lease, that he had erred. Warden Troeger's resignation and retirement in June brought Emil A. von Schweinitz as his successor. The

year closed with an innovation in the polity of the faith when two non-members offered to contribute to the congregation's expenses, a proposal duly accepted and one which ultimately brought the families of both donors into the fold.

As has been seen, the internal polity of the Brethren had gradually and steadily become more liberal in many respects and the beautiful harmony of interdenominational relations, so evident in the Lutheran and Reformed participation in the consecration of the new Moravian Church, was deepened and enriched during 1842 when Rev. Thomas P. Hunt, the Presbyterian Minister of Wilkes-Barre, and Rev. Jeremiah Schindel, the Lutheran pastor at Jordan Church near Allentown, preached in the Moravian Church at Nazareth, and Pastor Reinke reciprocally preached in English at the Presbyterian Church in Allentown and took part in the cornerstone laying at Jordan Lutheran Church. And nowhere was this spirit of Christian fraternity more evident than when Rev. G. D. Bernheim, a converted Jew and Lutheran missionary in Armstrong County, came to Nazareth to solicit subscriptions for the church paper, *The Lutheran.*

But the liberalism of the Moravian toward Christian fraternity of Protestant denominations had not yet spread to approval of fraternal organizations and the induction into the Odd Fellows of some members of the congregation in 1843 created consternation among the conservative citizenry who sought some way to counteract the influence of that body. At the same time the community was stirred to regular weekly prayer-meetings by the revival services conducted near the village on the Moorestown road by the Evangelical followers of Jacob Albright, one of whose ministers, named Hesser, preached at a Sunday evening service on July 5 in the Moravian Church, a week after a representative of the American Tract Society had successfully presented his cause to the Brethren.

Routine matters engrossed the attention of the Overseers for the next two years in a monotony broken only by the arrival of Levin T. Reichel from Emmaus to succeed Pastor Reinke who had been called to Bethlehem, and the return in 1845 of an old problem, that of the marriage of members with non-members. As recently as 1843, in the case of a former Moravian who had joined another church but on inheriting his influential Moravian father-in-law's house in Nazareth, had wanted to become a citizen of the community, the authorities had decreed complete severance from his

present church and prompt adherence by signature to the rules and regulations of the Moravian congregation at Nazareth.[2] But there now was presented the request of a former Moravian who had married a non-Moravian husband that she be allowed to retain the membership in the church, which, according to the rules, had been automatically abrogated by her marriage. Recognizing that the old rule was unsuited to the changing conditions of American life, the elders proposed this simple revision, that notice of such marriage merely be given to the church authorities prior to the event; but this was obviously too simple and too radical, and, despite much debate, no action was taken until an ingenious compromise was reached in May, 1845, which marked a vital forward step in Moravian polity.

This was the creation of a Society, in fellowship with the congregation, but without full rights of living in the village or conducting a business therein. Where a member has expressed a desire to remain in fellowship with the congregation upon his or her marriage to a non-member, he or she is automatically transferred in status to membership in the Society and cannot settle in or own a home in the village without special permission of the authorities, even after the non-member has been received, for this is not generally permitted to non-members without special permission. Such a person, however, as long as he or she does not undertake to conduct a trade there, cannot be prevented from lodging in the village, but must pay the same taxes as members without the attendant voting rights. The Society also would include all members non-resident in the village and all persons who, living outside the diaconal property, desire to join the congregation.

Continual diaconal deficits, owing largely to uneconomic and improvident paucity and cheapness of rents, evoked a Nazareth session in 1846 of the Provincial Helpers' Conference which strongly advised a cessation of congregational purchases of properties productive of but little rental revenue.

The moral side of communal life was also stressed in the censure of landlord Riegel and a threat of leasehold revocation for having allowed dances and disturbances during military meetings at the Inn, and in the notice to Andrew Whitesell that his membership in

[2] He evaded the issue by selling his right to the property to a member of the congregation.

the congregation would be terminated, should he continue to have dances and frolics at his house.

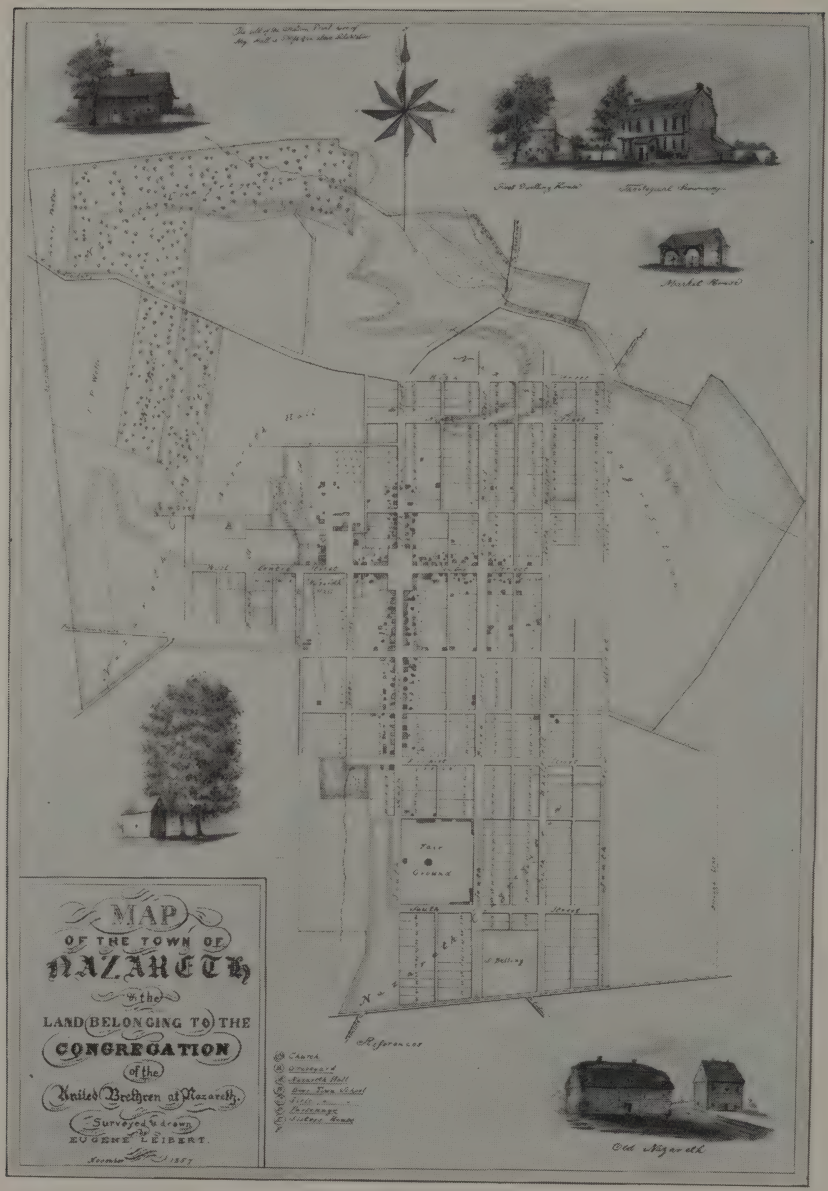
A most important advance in church polity came in 1846 with the admission of several strangers to the Maundy Thursday communion service.

The financial difficulties of the various diaconies by 1847 seemed to threaten the solvency of the Sustentation Diacony, for the benefit of which Nazareth and Bethlehem were both asked to yield a piece of land in lieu of annual contributions, and to which Lititz now promised an annual grant of $260. Further revision in the administrative set-up of the Church was proposed, subject to the approval of the General Synod of 1848 and contingent upon the meeting of the American Provincial Synod in 1849. All of this indicated a quickening of the spirit of change within the congregation, a quickening which was evident in the debate on increasing the contribution to the Sustentation Fund, when some of the Brethren became so heated that they were hardly in a proper frame of mind to attend communion.

The spirit of change and the disintegration of Old Nazareth were most evident in the sale by auction of the old stone family house on October 28, 1848; but the revolutionary attitude increased early the next year when the abiding problem of finance came to a head in the recommendation of the committee on the financial affairs of the congregation diacony, advocating the sale of three farms, and some timber land in Moore Township, in order to liquidate the diaconal debt with the proceeds thereof, thereby insuring suitable future contributions to the Sustentation Diacony. All in all this latter fund, designed to provide suitable retirement pensions, contributions toward the education of clergymen's children, and the like, drew from the Nazareth congregation alone over $30,000. With this sale, then, the congregation at long last emerged from its rather steady deficits.

During the ensuing eighteen months quite a few applications for the purchase of entire farms came in, which found the Brethren averse to such total dispersals but willing to sell twenty or thirty acres of a single Old Nazareth farm if the price were acceptable; but the mounting hostility to the leasing of land gradually led the authorities on October 29, 1850, by a vote of more than two to one, to abolish the old lease system.

The New Church, 1841



The Town Plan of Nazareth, 1850

The instigation in November, 1850, of a Town Plan led the Overseers early in the next year to propose postponement of all further sale of land for some months while they turned their attention to laying out further streets and revising the rules and regulations of the community. Warden Emil von Schweinitz had been succeeded at the close of 1848 by William Theodore Roepper who now in 1851 was called to Bethlehem to be succeeded in turn by William Eberman from that community.

Whether it was owing to the stimulus of an exceptionally good financial report or for some other reason, the Overseers by June, 1851, again took up in full enthusiasm the transfer of land by either public or private sale. This led the following year to the sale of the Inn to Peter Best for $6,000, and the disposal of the fifty-two acres comprising the Schoeneck land, the proceeds of which became a trust fund for the endowment of pastoral support for that congregation.

With the constant vision of the changes that were ever drawing nearer, the Overseers deliberately expanded the village, set new streets, straightened and widened old streets, and followed a routine which for several months was almost wholly one of renting, selling, surveying, and planning toward the future Nazareth. In fact, the minute book of the Overseers' Committee at this stage reads like a real estate catalogue, with the names of the buyers inscribed therein.

The liberalizing trend and tendencies in the community were even more markedly demonstrated a year later in November, 1853, when a committee of Nazareth citizens sought to buy eight acres of land in the village whereon to hold the Northampton County Agricultural Fair. The Provincial Administrator disapproved of the granting of a lease for a fair ground and so an outright sale was consummated at $80 per acre with the stipulation that, should the society cease to hold the Fair here, the land should revert to the congregation diacony, a proviso which was subsequently modified so as to give the congregation the first option to buy it back should the property be abandoned by the society.

Owing largely, of course, to sales of land, the diaconal treasury flourished in 1852 and deficits had given way to substantial balances in all the other accounts except that of the lovefeast which still had a deficit of $4.25. It was at this time, also, that special provision

for the care of the poor and the helpless crystallized into the separate board of the Overseers of the Poor.

The close of 1854 marked the close of the old mode of communal administration for with the first meeting of the Overseers' Committee in 1855 it was evident that this year would mark the culmination of Nazareth's transition from the old closed village to a more modern community, one more consonant with contemporary American life. The changes wrought in no wise denied or defied the old ideals of the Brethren, but were designed to grant a greater freedom and initiative to the individual.

The church council, in two sessions on March 20 and 27, 1855, decided that a plan to divide the property of the congregation diacony by some "fixed arrangement" as a formal contract, be considered and discussed in joint meeting by the Elders and Overseers of the congregation with the Provincial Helpers' Conference. A proposal that $35,000 be offered to the latter body as the share of the Sustentation Diacony was defeated by a single vote. As a result of further sessions of the church council in April, after the congregation had retained $12,000 worth of certain properties, the proper division of the remaining assets between the congregation and the Sustentation Diacony as administered by the Provincial authorities, was found to yield each participant over $50,000. The pardonable pride of the participants in an amicable agreement is evident in this single concluding line: "The proposals were all accepted without any opposition".

On April 24 the Overseers' Committee read, ratified, signed and sealed the agreement on the division of property and the century of closed communal church control, which had grown out of the new adventure and the General Economy, was at an end. The church organization sought formal legal incorporation from the State Legislature of Pennsylvania and continued to offer farms of the diacony at public sale, but the best evidence of the "new freedom" is to be found in the prompt application to the Overseers' Committee at their first meeting of the year on January 4, 1856, for the purchase of land in Nazareth for a Union Church by a committee of members of Lutheran and Reformed churches in the immediate neighborhood. And it is to the abiding glory of these Moravians that, in acceding to the committee's request that the lots be sold to them at a fair price, they agreed to sell at the regular fixed figure of $566, but "in consideration of the fact that these lots shall be used

for the building of a new church, the sum of $166.00 should be deducted as a contribution of the Nazareth Brethren's congregation toward the new church".

On March 28, 1856, the Overseers' Committee, which for over a century had exercised executive supervision and control of the closed village of Nazareth laid down its communal charge and handed over its powers within the church organization to the newly elected Board of Trustees of the duly incorporated "Congregation of the United Brethren of the Town of Nazareth and Vicinity". Henceforth the history of Nazareth as a community belongs in the sphere of mundane politics.

POLITICS AND NATIONAL AFFAIRS

The weight of impending changes in church polity throughout these three decades so emphasized these issues that the other interests and activities hitherto associated in equal potency with the growth of Nazareth, pale in comparison.

Throughout the first decade of this period there is not a single reference to national or state affairs, and Nazareth was presumably uninterested in the Era of Good Feeling, the acquisition of Florida, the Missouri Compromise, the creation of the Erie Canal, and the exposition of the Monroe Doctrine. The only patriotic allusion of any kind was a notice of the observance of July 4, 1819, in the Pleasure Garden at Nazareth with music and shooting.

But Andrew Jackson's campaign in 1828 brought rumors that the non-Moravians in Nazareth had determined to raise a "hickory pole in honor of one candidate for the Presidency of the United States, in the neighborhood of Nazareth and on Nazareth land. 'Because it is a principle of the Brethren's church not to meddle with political disputes, the committee declared, unanimously, that this should by no means be tolerated' ". William Schmick was ordered to keep a watchful eye on the affair, and to report any attempt to carry out the project. After what amounted practically to dictation to the voters that they support the Federalist ticket in the election of 1788, this attitude is scarcely surprising, especially toward "Old Hickory", whose fighting propensities would hardly have been popular with the non-combatant Brethren.

Four years later, on February 22, 1832, Nazareth was most definitely concerned with an appropriate observance of the one hundredth anniversary of the birth of its great and good friend,

George Washington. A salute of one hundred cannon shots was fired and the national emblem appeared on a new pole which rose majestically, one hundred feet in height, beyond the market-house, where shone one hundred lamps. Throughout the day there was an abundance of trombone music and in the evening Nazareth Hall, the Sisters' House and the Principal's House were all illuminated. An afternoon church service was marked by Principal Herman's eloquent discourse on the text from Proverbs, 10:7: "The memory of the just is blessed". Although the town was thronged with visitors and there was some confusion, no serious disorder occurred.

The next decade passed in silence, broken only by admonitions to parents and teachers of the village that, in order to avoid fire hazards, children and apprentices be kept in order on July 4, 1837. The Nullification controversy, the election of Martin Van Buren, the panic of 1837, and even the accession to the presidency of William Henry Harrison passed unrecorded in the annals of Nazareth. But if a living Harrison was unnoticed, a dead President was memorialized in a service on April 18, 1841, which was preceded both morning and afternoon by the tolling of bells, was opened by the trombones and other instrumental choir music, and was followed in the evening by an English service.

At this time of writing, when for the first time in half a century Thanksgiving Day has been altered from the traditional last Thursday of November, it is interesting to note that, in 1843, Nazareth, in accordance with a proclamation by Governor David R. Porter, observed a day of Thanksgiving with a morning service and an evening musicale on the twenty-first day of December.

The problem of mere noise as an attribute of patriotism again came to the fore in March of 1845 when the Brethren sought public cooperation, particularly that of the church council, in making a firm stand to prohibit shooting in the village on Washington's Birthday and the Fourth of July.

All the excitement attendant upon the annexation of Texas and the resultant war with Mexico seems to have left Nazareth wholly unmoved. Official recognition of national administrative affairs seems to have been marked for the first time in the prayer-meeting of March 5, 1849, when special supplication was made for Zachary Taylor, who had been inaugurated the day before as twelfth

President of the United States. But, strangely enough, there is no mention of a memorial service on Taylor's death in July, 1850, or of any supplications for his successor, Millard Fillmore.

On November 27, 1851, Nazareth combined its observance of Governor William F. Johnson's proclamation of Thanksgiving Day with a Harvest Festival, while the ensuing Fourth of July, falling on a Sunday, was observed with a proper and safe celebration in the woods beyond the cemetery, followed in the evening by a beautiful display of fireworks on the Hall Square.

But except for these local observances of national holidays, Nazareth left no record whatsoever of any concern or interest in the California gold rush, the rise of the great slavery controversy in the Wilmot Proviso, the Free Soil Party, the Compromise of 1850 and the Kansas-Nebraska question, or the movement to obtain Cuba from Spain. Some of these issues quite naturally were far from vital to the citizenry of Nazareth both in geographical distance and in wide scope of interest, but it is surprising that there is not one word concerning a national appointment which was to bring enduring fame to Easton and Northampton County, that of Andrew H. Reeder as Governor of Kansas in those dark days of 1854, when the slavery controversy was gradually coming to a head. In this respect the Nazareth of 1855 was still an exceedingly provincial and self-sufficient community.

EDUCATION AND THE CULTURAL ARTS

The period which closed in 1818 had been rich in cultural tradition and educational gains, particularly in the birth of the Theological Seminary, the rebirth of Nazareth Hall, and the cultivation of music as both an art and a profession. Despite the problems which agitated the things of the mind and the spirit quite as much as internal polity, the period under consideration was notable for Nazareth's marked advances along educational and cultural lines.

A project for the expansion of Nazareth Hall, discussed by Principal Seidel, Pastor Frueauff, and Warden Hoeber, in 1817, it will be recalled, had been dropped on Seidel's translation to the charge at Bethlehem and the arrival of John C. Bechler as his successor. In April, 1819, however, the proposed revival of the Theological Seminary in the Principal's dwelling necessitated the erection of a new two-story brick house for that gentleman on the west side of the Hall Square, directly opposite the Sisters' House.

The Seminary reopened in July, 1820, and the congregation was asked to contribute toward the education of the future clergy of the church.

In the fall of 1823 Principal Bechler accepted a call to the Lititz pastorate which included the headship of Linden Hall, and he was soon succeeded at Nazareth by William Henry Van Vleck of Philadelphia.

The next year saw the foundation of a Sunday School for apprentices and the donation of half an acre of land by the congregation to the people of Bushkill township for a school-house. For the following five years nothing worthy of note in the educational field occurred until in 1829 Principal Van Vleck retired and was succeeded by John G. Herman who the next year purchased the house of George Ricksecker in order to have more room for the development of the school. Within two years Herman pressed the plan of building an addition to the east side of the Hall as a dining-room, but nothing was done about it.

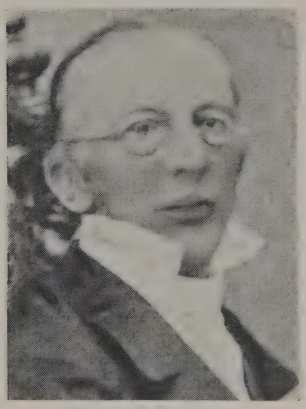
There was just cause, however, for all these plans and proposed improvements for, on October 3, 1835, Nazareth Hall celebrated the fiftieth anniversary of its genesis as a school for boys. Its reputation had grown through the years, its patronage extended far beyond the national confines, and it now was rightly esteemed as one of the outstanding boys' schools in the United States. The celebration included various services and a love-feast, music in abundance, the erection of a large pyramid on the public square, and the illumination of the church and the gardens of the Hall throughout the evening.

Again the years passed with bare mention of Charles Dober's arrival in 1837 to become Professor in the Theological Seminary and the request from the teachers at the Hall for a salary increase which was granted that August. By 1838 the directors of the neighboring Free School succeeded in renting for $1.00 per annum a plot of ground in the eastern part of the township toward Friedensthal whereon to build a public schoolhouse.

The first evidence of musical gatherings are found in the record for February 21, 1839, when a feminine harpist was the stellar attraction at a fine concert in the Hall Chapel. Many of the audience had never heard that instrument played.

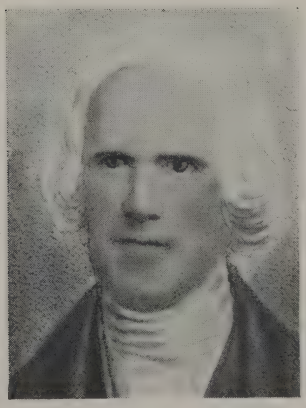
The problems of property and land sales to raise funds for the

Samuel Reinke

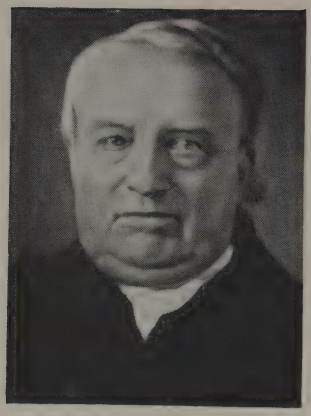


Levin T. Reichel

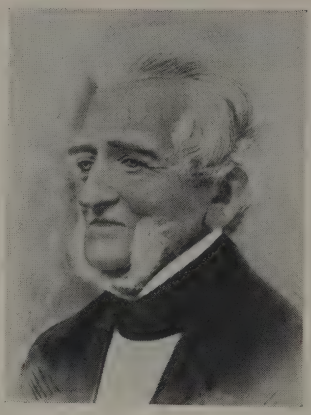
John C. Bechler



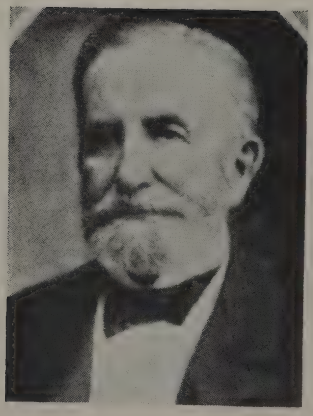
William H. VanVleck



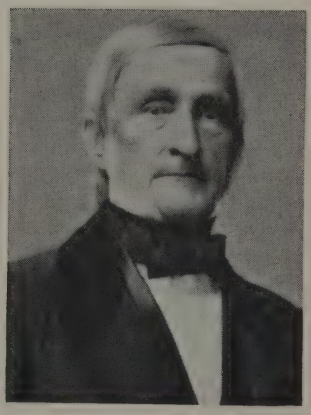
John G. Herman



John C. Jacobson



Francis F. Hagen



Andrew G. Kern

new church which had begun to worry the Overseers now descended upon Nazareth Hall, and at the end of May, 1839, their committee recommended the sale of Nazareth Hall to the Provincial Helpers' Conference who comprised the school trustees for the highest obtainable sum which turned out to be $3,000.

The Theological Seminary had been moved to Bethlehem on May 10, 1838, whither Principal Van Vleck soon followed to become a Professor, being succeeded as Principal at the Hall by the former Warden, C. F. Kluge, who promptly rented the kitchen and farm of the Single Sisters' diacony which was being discontinued. By February, 1841, the Provincial Helpers' Conference, as owners of Nazareth Hall, decided upon a thorough renovation thereof and the addition of a two-story building as a kitchen at the northeast corner of the main structure.

On January 8, 1842, Pastor Reinke, with the aid of Andrew G. Kern, Jr., and Francis F. Hagen, began a school for young men of the town to meet in a room at the church on each Saturday evening and Sunday afternoon, while the next day, with the aid of Lizette Luckenbach, Elizabeth Schmick, Matilda Kern and Eliza Stoudt, he organized a Sunday School for large and small girls in the Sisters' House.

The Hall, which at the close of 1842 had forty-two boarders, in May, 1844, lost Principal Kluge and received John C. Jacobson as his successor. Two years later, in January, 1846, an evening school for the large girls was begun at their own request under Cornelia Rondthaler and Angelica Miksch.

Jacobson was elected to the Provincial Helpers' Conference in March, 1849, which necessitated his removal to Bethlehem and the appointment at the Hall of Levin T. Reichel. Within a year of his arrival a "citizens' meeting" had begun an agitation for the establishment of a separate school for the village boys, a proposal which evoked from the congregation both a lot and a grant of $1800 with which to erect a new schoolhouse.

On August 5, 1851, the Theological Seminary was returned from Bethlehem to Nazareth, where it remained, except for one class in Philadelphia from August, 1855, to November, 1856, until its ultimate removal to Bethlehem in the autumn of 1858.

Once again the journals record a cultural event in the life of the community, in the rendition during the spring of 1852 of "The

Creation" by the young ladies of the Bethlehem Boarding School, accompanied by the Philharmonic Society.

The system of ecclesiastical promotions within the church had an effect on the principalship of Nazareth Hall which at times was far from salutary. Within four year after his appointment to succeed Jacobson, Levin T. Reichel on May 30, 1853, was transferred to the Lititz pastorate. His successor, Edward Rondthaler, remained at the Hall for barely a year before resigning to become a Professor in the Seminary.

Having succeeded in obtaining land for a Free School in the outlying Friedensthal district as early as 1838, the directors of the Free Schools in May, 1854, asked the Overseers to sell a plot of ground for a free public school in the heart of the village itself. This was done and the school completed and opened on the second lot on North Broad Street, north of East Center Street, on November 1, 1854, with Edmund Ricksecker in charge as the teacher.

In September of that same year the Provincial Helpers' Conference, as Trustees of the Theological Seminary, asked to have the use of some rooms in the Sisters' House, but as they really desired a permanent home for the Seminary and the Overseers were equally anxious to keep that institution in Nazareth, the Sisters' House was offered them at its book value of $1500, with the proviso that the Sisters, still resident there, might either remain or have suitable quarters obtained for them. The sale was consummated and as a result the town school for girls was then quartered in another house, while the theological students occupied a few rooms on the first floor of their new home.

With the close of an era in the history of Nazareth in 1855, the Provincial Synod had indicated its desire to establish a college in connection with the Theological Seminary in some suitable location at Nazareth. A proposal was made, to which the Nazareth congregation generously agreed, that they would give the far more valuable Whitefield House with four acres of land in an even exchange for the Single Sisters' House and lot, but would not bind itself, under any other conditions, or if any other site for the college were chosen. By July this plan had been approved by the Provincial Elders' Conference and the exchange of deeds followed.

On June 8, 1855, a Reunion Day, or, in modern terms, Alumni Homecoming, was observed at Nazareth Hall with a gathering of

The First Public School, 1854

Die Abend-Zeitung.

Nazareth, Pa., gedruckt und herausgegeben von Bruckman und Comp.

No. 1. Freitag Abend, November 24, 1837. Band 1.

Abendopfer.

Wenn die Abendsonne freundlich scheint,
Heiliger Friedenschein
Ist der Himmel, wie ein Blick Gottes,
Ich bin heute Andachtsvoll
Wenn die Lüfte sanft wehen
Wenn der Vogel in Blumenduften singt,
Wenn die Blumen ihre Kelche
Gleich dem Priester an der Opfertrift
Wenn jedes Ich der Welt und jedes Herz
Ruhig und heiter ist
Dann gleich dem der Gott sein Gebet erhört
Und Ich bin in jener Stunde
Wie der Himmel, Blumen und Vogel
Und wie jene Lüfte sanft
Und wie jener Priester
Ich bin in jener Stunde
Ich bin ein Kind
Ich bin ein Kind
Ich bin ein Kind

prominent men and an afternoon oration by a former alumnus and professor, the Reverend Joseph S. Berg, of Philadelphia, at a function to which many "old boys" sent letters of greeting. In the evening the Hall was illuminated, the Bethlehem Band gave a concert, and a fireworks display was presented on the Hall Square. The things of the spirit and the happy memories of schoolboy friendships were still cherished in the new Nazareth as in the old.

BUSINESS AND INDUSTRY

As has been seen, the polity of the Nazareth congregation included the ultimately successful, if at times shaky, operation of two stores and the Inn. The problems of controlling liquor sales at the stores and unseemly ribaldry and riotous outbursts at the Inn arose just often enough to give the Overseers some recurrently uncomfortable moments. The old policy of safeguarding the custom and trade of resident Brethren against newcomers continued unabated. On the other hand, when in 1821 the landlord of the Inn, unable to support his family on his income, sought and received permission to open a commission trade in leather, he was duly warned that permission had been granted solely because there was no tannery in Nazareth at the time and that his trade in leather would have to cease at such time as a tannery should be established.

In 1822 Joseph Stotz asked and received consent to take over as his own business the brickyard which he had for some years run for the diacony, and he was given the stone quarry free of rent.

The next year one of the town mechanics, finding his business unable to support him, sought and obtained permission to sell tobacco on the side.

Four years later, in 1827, a scheme for a tannery was proposed but fell through, but the landlord at the Inn succeeded in persuading the Overseers to approve his hire of a certain Dr. Steckel of Bethlehem as bartender and stranger's guide, and the erection of a small ice cellar for the Inn. Soon after, Charles Moeller was granted permission to conduct a bakery but was not allowed to sell any beverages other than small-beer and mead.

Andrew Whitesell's desire to purchase Nazareth's first threshing machine in the spring of 1828, which would necessitate the enlargement of his barn, resulted in a formal inspection thereof by a committee whose approval was needed before he could carry out his

plans. During the summer of this same year the problem of finding a proper person to whom a tannery could be entrusted proved particularly difficult, and the project failed to materialize.

A cabinet shop owned by Gotthold Michael, and a pottery shop run by the son of Frederick Miksch, were opened in 1829, while Christian Miller, who had managed it for years, now purchased outright for himself the "little store" at the inventory price of $3363.65.

The problem of restricting the bakers to the sale of small beer and mead, instead of the wine and cordial, which they dispensed surreptitiously, recalled in 1830 the troubles the community had had with bakers in the eighteenth century.

Having disposed of the "little store" in 1829 to its manager, the congregation in 1831 likewise sold the main store to its manager, Christian D. Senseman, for $7,415.53.

The following decade saw the development of the black mineral paint production under a ten-year lease to a man named Clewell; a small tobacco factory; another store; Samuel Siegfried's printery and that of Henry Senseman whence appeared several small books and, for over a year, *Die Abend-Zeitung;* Edmund Ricksecker's clock shop; R. C. Clewell's tailor shop, which was sanctioned with the admonition that he had better remain single until his business proved successful; Edwin P. Wolle's futile attempt to cultivate silk-worms; and Richard Miksch's new blacksmith shop which, built of stone and not less than twenty-five feet deep and of full one-story height in accordance with the Overseers' requirements, later became a foundry.

After 1843 references to business development are few and far between. Sylvester Belling was allowed to set up a shoemaker's shop and Joseph Nieth built a lime-kiln near the stone-quarry, at their own risk, while the paint mill was sold at auction, a brick yard was planned, and a futile attempt was made to form a stock company to prospect the Nazareth lands for coal. Just before Nazareth became a secular community, a project was promoted to begin a gas plant in the village but the church council did not approve of it.

Despite the definite decline in new industries or new business projects, the communal prosperity warranted continued expansion of the village boundaries and a rather steady accretion of internal improvements.

EXPANSION AND INTERNAL IMPROVEMENTS

The erection of enduring houses in the heart of town, such as Andrew Kern's fine new stone house in 1820, which still stands today at the northeast corner of the market-place, compelled early and thoughtful attention to the possible expansion of the village and the straightening and naming of various streets.

In the ensuing years the expansion of the fire department and its equipment proved a blessing, for Nazareth was not spared from fire hazards, and the various blazes had a salutary effect in stimulating the purchase of more hose and the adequate repair of the old engine until a new one was purchased in 1822 for over $500.

Among the improvements noted in 1826 were the roughcasting of the front of the Inn to harmonize in color with the rest of the building, and the addition to the second story windows of Venetian blinds.

The first sidewalk, of large slate slabs, was laid in August, 1837, from the corner of Church street to the Sisters' House at a cost of $57, but this so pleased the villagers that the church council decided to have all other public walks paved.

By 1839 the recurrent problem of leaky fire hose again arose and a building at the southwest corner of Chestnut avenue and North Main street was set apart to house all the fire apparatus as the headquarters of the engine company.

As has been noted, the plans for the new church included many improvements such as the enlargement of the organ, the expansion of the bell system, and the leveling of grounds and erection of fences; and of course all material progress at Nazareth Hall meant marked improvements there as well.

The drought in the summer of 1844 recalled the early water problems of the community and necessitated the search for and use of two new springs.

By mid-century Nazareth felt desirous of having a new town plan for which it deemed it necessary to resurvey, straighten and regrade some of the streets, as well as to extend others during the ensuing years. At the same time community pride induced a petition to the Overseers, asking that the square in front of Nazareth Hall be fenced in and beautified. The committee agreed to build the fence, but its recommendation that the cost of landscap-

ing be raised by public subscription failed to meet with a proper response. Again the fire apparatus in general, and the engine in particular, demanded serious attention.

Owing in all probability to the incipient change in governance of the village, the Overseers in 1855 opened eight streets beyond their previous limits, thereby providing ample opportunities for the expansion of Nazareth as a secular community.

DISTINGUISHED VISITORS

The period before 1819 had been one in which Nazareth was no longer regarded as some strange, outlandish community, and so the number of visitors, as well as the quality thereof, had fallen. But for some reason, probably because Europe was re-discovering America between 1820 and 1856, Nazareth again received its fair share of rather illustrious visitors.

The first decade of this period may well be said to have proceeded to a climax. It began in August, 1822, with Robert Wharton, who served fifteen terms as Mayor of Philadelphia, and included Nehemiah Brown of Niagara who came to find a people who live according to the Bible—and was sent on to Bethlehem; William White, the first Protestant Episcopal Bishop of the Diocese of Pennsylvania; his young protege, the Rev. Jackson Kemper, who subsequently became the first missionary bishop of his church; various Lutheran and Reformed clergy from far and wide, such as the Rev. Frederick C. Schaeffer, the Lutheran leader of New York City; Dr. Philander Chase, the Episcopal Bishop of Ohio, who preached in the Moravian Church on September 17, 1824; the Italian world traveler, Count Carl Vidua; and the eminent French Quaker, Stephen Grilette, who, having visited virtually all the Moravian settlements in Europe and America, came with his wife in July, 1825, to approve highly of Nazareth Hall and the Single Sisters' House. But the climax of the decade was attained in the visit on October 20, 1825, of His Highness, Prince Charles Bernhard, subsequently Duke of Saxe Weimar, who at the age of thirty-three was making a grand tour of America, and who has recorded in his well-known volume of memoirs this impression of Nazareth:

> On the third day of my stay at Bethlehem, Mr. Frueauff called for me, for the purpose of riding with me to the neighborhood of Nazareth, which is ten miles distant. The road passes partly through a well-

kept wood, and partly through a well cultivated country. A great many single farms, which we passed, showed the wealth of their owners. One of the places we passed, is called Hecktown; this name originated from a waggery of Mr. Frueauff, on account of the fruitfulness of the inhabitants who increase and multiply very fast.

Nazareth is also very well built, and resembles Bethlehem, only it is, if it be possible, still more quiet. The town was laid out in the year 1744, and the large brick building, which is now used as the boys' boarding school, was originally intended for the mansion of Count Zinzendorf. This district has about five hundred inhabitants, including the adjoining parish called Schoeneck; they are mostly mechanics and farmers. There were two clergymen, Mr. VanVleck, son of the ex-bishop of Bethlehem, and Mr. Ronthal, a native German who was long pastor of the parish of Sarepta in Russia.

We first visited Mr. VanVleck, and then inspected the society's garden; it is situated on the slope of a hill and has some pavilions and handsome promenades. Then we went in the boarding school, in which sixty boys receive their education; forty board in the house, and twenty reside with their parents, in the village. This school is likewise for children of different denominations, and is generally praised. Immediately on my entrance, I remarked the great cleanliness of the house. The scholars are divided into four classes, and are not received till they are eight years old. The tutors are mostly Germans, or that at least speak that language which is taught to the boys by particular desires of their parents. The school possesses a good cabinet of natural history which is kept in good order, and has a collection of eggs of various birds of the neighborhood, gathered by the scholars. The scholars sleep in common in two great halls, two superintendents sleep in each of them. They eat in common and take a long daily walk, under the guardianship of their tutors. Besides the common school rudiments, the French, German and English languages, they are taught Drawing, Music, and Italian, and book-keeping by double entry. For instruction in music, every class has a piano; a partic-

ular room is destined for religious worship. The boys have healthy, lively and open countenances, and are kept very clean. In the building there is also a theological seminary for young men who are designed for the pulpit; there were five pupils studying. These students are obliged to finish their education in the large theological seminary of Gnadenfeld in Upper Silesia. On the top of the house there is a gallery from which you see the surrounding neighborhood.

Nazareth is situated on rather high ground, and is only eight miles distant from the Blue Mountains. The vicinity would be very handsome, if there were more streams in the neighborhood, but in these it seems to be deficient.

After this, we went to the sisterhood's house, wherein were lodged thirty-seven old women, who sleep in one large hall. In the room where they perform worship there is a small organ, as in the sisterhood at Bethlehem; one of the sisters acts as organist. I observed here, as well as at Bethlehem, that the old Moravian female costumes, particularly as to the caps, have gone out of fashion, except some few very old women, and they now dress in handsome modern style.

We visited the parson, Mr. Ronthal, and the elder of the congregation, Mr. Hoeber. I became acquainted with a former missionary, Mr. Oppelt, who was many years amongst the Indians, one hundred miles the other side of Detroit, and has baptized several of them. He has returned to Nazareth, and was busy in making preparations of birds.

On our return to Bethlehem, we went rather round about, in order to see a large farm which is distinguished in the country on account of its good management; it is occupied by a native of Nassau, Daniel Schlabach. His fields are indeed in an excellent situation, as well as all his barns and farm houses. This proprietor who is now so wealthy, came over a redemptioner and owes his present wealth to his industry and frugality.[3]

For about seven years after the Duke's inspection, Nazareth could

[3] Bernhard, Duke of Saxe—Weimar Eisenach. *Travels through North America during the Years 1825 and 1826* (Two volumes, Philadelphia, 1828). I. 152-154.

boast of not a single visitor, but the distinction of their next guest in 1832 amply repaid the Brethren for their patience. He was Alexander Philip Maximilian, Prince of Wied-Neuwied, a Rhenish principality, who, after Prussian military service in the Napoleonic wars and a botanical expedition to Brazil in 1815, spent the years, 1832 and 1833, travelling in the United States, accompanied by his personal aide and a young Swiss artist, Charles Bodner, whose recordings of primitive landscapes and portraits of the natives proved to be notable, if not indispensable, contributions to the Prince's *Journey through North America,* published in a magnificent edition in 1843. The following reference to Nazareth is to be found in that work:

> In order to make myself acquainted with Nazareth, the other settlement of the Moravian brethren, I drove there in company of the Rev. Mr. Seidel. It is ten miles from Bethlehem. On the road to it lies Altoona, consisting of some scattered habitations, and afterwards, on approaching the Monocasa, Hecktown. Nazareth is a pleasant place, with some unpaved streets, and has a gymnasium for the education of young clergymen. All the masters are Germans, but their instructions are given in the English language. The building seems to be old, and not very spacious. From the roof there is a fine, extensive prospect to the blue hills on the banks of the Delaware and to the verdant, wooded banks of the Lecha. The gymnasium has a small cabinet of natural history. The church is not so large as that at Bethlehem, but can be easily warmed in the winter. A little beyond the garden, which has many shady walks, is the churchyard, where the flat, square tombstones, with short inscriptions, lie in regular rows, near to each other. The names of the brethren interred here show that most of them were Germans. There is a very fine prospect from the higher part of this churchyard. The greensward is here thickly covered with European thyme. Nazareth has about 350 inhabitants, and sixty youths in the gymnasium. There are in the place a good inn, shops of various kinds, etc. Mr. Herrman, the present director of the establishment, had the kindness to show us everything worthy of notice, and we had only to regret that we could not enjoy longer the pleasure of his company, as we were obliged to return to Bethle-

> hem in the afternoon. Mr. Gebard from New York, who had surprised us by an unexpected visit, returned direct from Nazareth to his own residence. The view of these Pennsylvania landscapes would be much more agreeable if the numerous wooden fences did not give them a stiff, unnatural character. Some idea may be formed of the number of these fences from the fact that, in the short distance of ten miles, persons going on foot direct from Bethlehem to Nazareth, have to climb over twenty-five of these fences.[4]

With the departure of Prince Maximilian, as he was best known, Nazareth found visitors few and far between. During the ensuing decade the only references in the record are to Governor Joseph Ritner who attended a musical program in his honor at Nazareth Hall on September 13, 1836, the Rev. Richard Graham, a Presbyterian clergyman in April of the next year, and John Ross, the famous Cherokee Indian Chief, whose visit in July, 1841, presumably was a success, for over twenty years later he sent a number of his sons to Nazareth Hall.

Except for the visits of neighboring Protestant clergy, which have been noted in connection with the interdenominational relations of the Moravian Church, Ross was the last recorded visitor for a period of six years until in 1847 the diary notes the arrival of John G. Herman, a former Nazarene, now a member of the Unity's Elders' Conference in Europe, who brought with him that illustrious English Moravian, William Mallalieu. In addition to these distinguished visitors, Joseph Kummer of the Danish West Indies, and four missionaries, Brother and Sister Hartwig of the West Indian field, Brother Tank of Surinam, and that great Lutheran missionary, "Father" John C. F. Heyer, from the East Indian field, spent some time in September in Nazareth.

During the next eight years few names of note appear in the record. The Rev. Dr. Philip Schaff, the Nestor of the Reformed Theological Seminary, then still at Mercersburg, spent several days at Nazareth in 1849, as did Henry E. Schmidt, Professor of German in Columbia College, the following year. The latter was an alumnus of both the Hall and the Theological Seminary. Soon after

[4] Maximilian, Prince of Wied. *Travels in the Interior of North America.* (Three volumes. Volumes XXII-XXIV in R. G. Thwaites' *Early Western Travels.* Cleveland, 1906). I. 84-86.

Professor Schmidt's visit, the Rev. Reuben Weiser, agent for the American Tract Society, but better known as the great-grandson of that friend of the Indians, Conrad Weiser, preached in Nazareth. Except for spasmodic visits of missionaries on furlough, or on their way to England, as in the case of the Rev. Alan Hamilton of Antigua, West Indies, in 1852, no further visitors of importance came to the village until the Alumni reunion at Nazareth Hall on June 8, 1855, brought the Rev. Dr. Joseph E. Berg, an alumnus and former Professor at both the Hall and the Theological Seminary, and now Professor at Rutgers College, and Professor John Beck, who, as head of Beck's School for Boys, at Lititz, was one of the best-known schoolmasters in Pennsylvania.

The novelty of Nazareth, if so it can be called, had worn off or else the world was too busy with mundane affairs and the economic, scientific, or political advances of what has been called the Victorian Era, or in America, the Middle Period. Jacksonian Democracy and the rise of the Spoils System, the expansion of the frontier, the issue of slavery and the quest for new slave states such as Cuba, had all drawn attention away from what had once been Spangenberg's project of a definitely Christian community life.

CONCLUSION

The world was beginning that acceleration of life which was to culminate in clashes of ideas and armed conflicts, and only too few had any time for a small community earnestly striving to follow in the footsteps of the Master. But in spite of being ignored, in spite of the local civic problems of relating life in Nazareth to the world about them, and of adjusting themselves to the changes in contemporary America, the Nazareth community continually found time and means to propagate what is probably the greatest glory of the Moravian church, its missions.

Time and again there returned to Nazareth sons of the community who had followed the inspired leadership and example of Zeisberger and Heckewelder, and just as often there came others of the faith who, never in vain, brought to the sympathetic and generous Brethren of Nazareth their pleas for aid in the redemptive work among the natives of distant and primitive places. Thus in December, 1825, did Abraham Luckenbach come to report for the Indian mission in Fairfield, Upper Canada. Thus did Gott-

fried Oppelt return in 1829 from his Indian labors to retirement in Nazareth.

And the appeals always bore fruit, in the creation of a Bible Society; in the donations of the Female Missionary Society to the Kaffir Missions of Shiloh and Goshen in South Africa, the Greenland project in the North, the Antigua, St. Kitts, Barbadoes and Tobago Missions in the West Indies, and to home missions in Westfield, New Jersey; in the home missionary work of Francis Hagen and Gideon Cassler in the environs of Nazareth; in William Warner's work among the old and needy colored people, and the missionary service in Jamaica of Amadeus and Edwin Reinke; and in the notable labors of the seventy-seven members of the Women's Tract Society, which in the six years from its inception in 1845 to the point of record in June, 1851, had distributed almost 8,000 German and 2500 English tracts as well as almost 600 other English and German books.

But in this period as in all the others, there was much of interest in the every-day life of Nazareth which deserves equal emphasis. For many years the Moravians had held their Christmas Eve vigils and their New Year's Eve Watchnight services undisturbed. Then, as the outer world came to appreciate the beauty and sincerity of these occasions, visitors thereto began to multiply. At first their demeanor had been in keeping with the proprieties but the American evolution of Thanksgiving Day, Christmas and Watchnight from holy days to holidays had seriously affected the piety of the occasion. By 1819 the Overseers and the Elders, at the request of the church council, felt compelled to take action. The following advertisement in large lettering appeared in three successive insertions in both Jacob Hutter's newspaper at Easton and the *Friedensbote* in Allentown:

Publication

> The congregation at Nazareth is induced to abolish the church meetings heretofor held on Christmas Eve (Dec. 24) and New Year's Eve (Dec. 31), because of the serious disorder which resulted, which is utterly contrary to the purpose of the meeting. Young people from the surrounding country used the occasion to gather in groups in the village, and some of them have behaved so rudely that the expected devotional attitude of the local inhabitants has been disturbed, es-

pecially by the noise and continued shouting until midnight. We ask all of our well meaning neighbors to help check this excessive misbehavior in a Christian land, and to keep the young people at home. Not only in the beer-houses and confectionaries, but also at the village Inn, only real travelers, and no one else, will be entertained on these evenings with food and beverages. When in spite of this notice and warning such disturbers of the peace are apprehended, they shall be held to be violators of the peace, and will be dealt with according to law.

In the name of the congregation at Nazareth, the minister and the Warden.

Nazareth, December 3, 1819.

Turning to the more personal side of life, we find that cessation of marriage by lot had helped to change the reactions of the joint committee from "must" to "should". When in 1820 a young man, on informing the committee of his desire to marry, presented a rather vague financial report, the committee *advised* him to wait without even becoming engaged to the young lady, but volunteered its assistance as soon as his circumstances would improve.

In 1822 the Easter Dawn Service found the congregation about fifteen minutes too early for the sunrise. In June the centenary of the Renewed Brethren's Unity was celebrated in a community which two months later decided that a performance by a juggler or tight-rope walker would not be seemly for the repute of the village.

By 1823 it was evident that the action of 1819 had had a salutary effect for, from this time on, the Christmas Eve and Watchnight Services were again observed as usual, without any disturbance.

The death of Dr. Henry B. Schmidt, the veteran physician, in November, 1826, of Warden Nicholas Hoeber in August, 1830, and of C. D. Senseman in 1834, served to remind the Brethren of the transient status of this life.

The wider interest in political and legal affairs manifested by the younger Moravians was clearly shown in the decision of 1831 to purchase and make available through the Warden a copy of Purdon's *Digest of Pennsylvania Laws.*

Militia drill and the accompanying noise vied with severe storms in May of 1837 to cause the citizenry acute discomfort.

By the close of 1842, the Nazareth congregation had 402 members in all, and 47 boarders at Nazareth Hall.

Three years later the diary noted two interesting and extremely human items. At the love-feast of the church-workers on March 30, 1845, a special vote of thanks was tendered to the colored Sister, Anna Joanna Arie, for twenty years of faithful service in preparing the coffee for these very occasions. The other item was the disturbance caused during the Christmas Eve exercises by people who thoughtlessly clinked their money in the empty love-feast mugs.

The economic and political tragedies of the old world now evoked the compassion of Christians in the new, when, during the potato famine of 1847, the community of Nazareth contributed over $84 for the relief of starving Ireland.

By 1848 the disorder of past years had compelled the elimination of the customary love-feast on Christmas Eve, but on Christmas Day the girls of the village began something new in an entertainment at Nazareth Hall, which was repeated the next day.

For years disorders, if any, had been confined to Christmas and Watchnight Services and love-feasts, but by 1851 the church council felt compelled to pass resolutions asking both members of the council, parents of children, and masters of workmen to create a public sentiment against the nuisance of noise at weddings in the village. Whether it was owing to the inclement weather which seriously affected the attendance of strangers, or for some other reason, the church and village were blessed with orderly behavior during the Christmas season. The church membership was recorded as 407 souls, of whom 234 were communicants.

By Christmas of 1852 the membership had risen to 413 and the exercises drew many strangers in spite of unpleasant weather, but the behavior was "very proper". Soon after New Year Day, however, a wave of Scarletina was followed by a severe epidemic of dysentery, which carried away quite a number of children during the summer and autumn of 1853. That Christmas a love-feast had been prepared to serve 600 guests but about 1000 appeared. Except for some New Year's Day noise on the streets the season passed quietly in an orderly manner. The church membership had risen by only two to 415, but the number of communicants was now 316.

Again at the Christmas Eve vigils of 1854, 800 love-feast buns

had been provided, but over 1000 persons attended. Brilliant moonlight marked the Watchnight Service.

At the last Christmas Eve Service before the form of communal governance was changed, the officials in 1855 had prepared for 900 guests only to have 1200 present, whose behavior and attention were marked. The total Moravian population of Nazareth was now 418, which together with 73 non-Moravian students at Nazareth Hall, gave the village on the eve of the new order, a total of 491 inhabitants.

A century before, Spangenberg had dedicated Nazareth to his "General Economy". Then had come the gradual decline of this communal scheme, and the ultimate decline in church governance. Now, with the incursion into the Nazareth of 1856 of the outside world, and the practical attempt to "render unto Caesar the things that are Caesar's", the first part of the history of Nazareth comes to an end. Henceforth, with the Moravian element relegated to an honorable, but more innocuous role, the story of Nazareth is that of a typical, secular American borough, ever proud and conscious of its historic past, ever respectful to the sanctity of the Church of God, but no longer attempting to practice in an ambitious America the theocratic governance which characterized John Calvin's administration of Geneva in the sixteenth century. No longer a closed Moravian community, Nazareth now emerges as a full-fledged borough in the County of Northampton, Commonwealth of Pennsylvania.

PART TWO

MODERN NAZARETH

1856 — 1940

BY VARIOUS COMPILERS

CHAPTER SEVEN

Local Government

When on March 28, 1856, the official Overseers' Committee of the Moravian Church relinquished its control over communal affairs, Nazareth was at last a free civic community. The next step was to create some form of popular government.[1]

The political unit of the township of Upper Nazareth had included the community ever since its own inception in 1807, but a movement now began to secure incorporation of the old Moravian village as the Borough of Nazareth. The project made such progress that on August 19, 1857, a petition for incorporation was presented to the Northampton County Court of Quarter Sessions, signed by 54 persons who asserted that they comprised a majority of the freeholders within the area to be incorporated.

Within a few days after presentation to the Court, the petition was duly laid before the Grand Jury, only to face a contest when on November 16 of that year, Jacob Clewell, a resident of the village, filed exceptions to the petition, protesting against the Grand Jury's approbation thereof on four grounds: That no notice had been given to any persons opposed to the measure or to the citizenry in general; that no evidence had accompanied the petition to prove that the petitioners actually were "a majority of freeholders residing within the proposed limits of the intended Borough"; that a majority of such freeholders actually were opposed to such incorporation; and that the creation of the proposed borough would be "injurious to the interests of the inhabitants", would "increase the number of the municipal officers and the amount of the necessary municipal expenditures and is not called for by any consideration of public policy".

Clewell's exposition was accompanied by a remonstrance, objecting to the proposed incorporation, signed by 38 property-owners and 53 other inhabitants of the area. This called to the court's

[1] The material for this chapter has been supplied by Charles L. Shimer, Esq.

attention the bad effect on the township and its finances if the incorporation should be approved; denied the need for such a change; drew a dark picture of the unnecessary officers and expenses arising from such action; went so far as to predict that this incorporation "is calculated to oppress the inhabitants of the proposed territory by subjecting them to Borough ordinances and compelling them to pay Borough expenses in grading the streets as well as in other matters which are wholly unnecessary in the present state of the population and business of the said territory"; and concluded with the final thrust that one hundred and twenty freeholders were entirely too small a number to justify the incorporation of a borough.

On January 20, 1858, depositions in support of the exception were taken before Horace E. Wolf, Esq., of Easton, and argument upon briefs of counsel for both peitioners and the exceptant was heard by the Northampton County Court.

On April 21, 1858, the Grand Jury approved the proposed incorporation and on November 27 of that year, the Court confirmed the report of the Grand Jury and made provision for the election of borough officials. Thus the Borough of Nazareth can be said to have come into official being as a functioning municipal corporation under the laws of the Commonwealth of Pennsylvania on November 27, 1858.

Four decades of quiet growth ensued without any change in status before the Court received another petition on May 28, 1900, this time from 34 inhabitants who, "for the convenience and advantage" of the six hundred voters, sought the division of the borough into three wards. The court appointed commissioners who, after due advertisement and public hearings, reported on June 15 in favor of such division, to which the Court acceded in a final decree of September 17, 1900.

With the progress of the twentieth century came a recognition of further municipal obligations. Adequate municipal lighting had been one of the community's first achievements, and in 1911 sewage disposal was provided by an agreement with a private corporation, the Nazareth Sewerage Company, which, despite periodic agitation for municipal ownership, still furnishes this service to somewhat over half the borough.

The formal boundaries of the borough had remained unchanged

for seventy years when on December 3, 1928, on petition of a majority of the freeholders, the Borough Council ordained the annexation of portions of Upper and Lower Nazareth Townships, chiefly to the east and west of the borough, to create the boundaries as they exist today.

This annexation necessitated a revision of the communal structure by wards which was accomplished in the summer of 1929, but it did more than that. Even in colonial days expansion had gone hand in hand with improvements and so the years 1928 and 1929 witnessed an extensive program of concrete street paving and macadam surfacing to make Nazareth outstanding in this respect.

In 1935, the borough purchased and, through judicious use of grants from the Federal Works Progress Administration, developed an area of approximately forty acres as a municipal recreational park, containing a modern swimming pool, athletic fields, a skating rink, a pavilion and other buildings. To this was added, by lease from the Moravian Congregation, the Black Rock Woods, adjoining the park.

The same federal source of funds has enabled the borough in more recent years to carry out an extensive program of relaying curbing, sidewalks, and gutters.

With all this improvement and with due regard for both the aesthetic and the practical, the borough has never departed from its traditionally conservative financial position.

CHAPTER EIGHT

Religion

FOUNDED as both a haven of refuge and the home of a missionary sect, modern Nazareth not only retains the faith of the fathers but has properly opened its arms to sundry sects which have received a warm welcome in the community.

I. THE MORAVIAN CHURCH

Oldest of the faiths in Modern Nazareth, of course, is the Moravian Congregation which, after the secularization of the village in 1856, continued to flourish under the leadership of some of the greatest leaders that the Brethren of the last century were to produce. Pastor William L. Lennert was succeeded in 1860 by C. Theophilus Wunderling, in whose pastorate the present church was consecrated in 1862. On the latter's death Julius E. Wuensche served a few months until the arrival of Bishop Henry T. Shultz, in whose term the present parsonage was built. Upon the Bishop's retirement in 1871, owing to old age, John F. Worman held the pastorate for five years before resigning for similar reasons. The next decade brought William Henry Rice till 1879, Henry T. Bachman to 1882, and Maximilian E. Grunert for a year, until in 1883, Edward T. Kluge returned for a second pastorate of seven years. Upon the close of Pastor Kluge's tenure in 1890 there came in succession to the Nazareth pulpit five of the church's outstanding men. Kluge was succeeded by the late Paul de Schweinitz who served for eight years until called to the Provincial Elders' Conference in 1898, when he became Provincial Treasurer, and subsequently a Bishop of the Church. He was followed by Charles A. Haehnle who in 1905 was called to the important Moravian settlement in Green Bay, Wisconsin, at which time Samuel H. Gapp was appointed as his successor. Unfortunately for the congregation and to their great regret, their new pastor within less than a year was transferred to the faculty of the Moravian College and Theological Seminary, and later became President of the Provincial Elders' Conference. The appointment of John Greenfield near the close of

1905 thus gave the Nazareth Moravians the unusual experience of having had three different pastors within one calendar year. Greenfield served well for eight years until he was succeeded in 1913 by the Reverend Paul S. Meinert, whose labors in Nazareth are now entering the second quarter of a century. During this pastorate, the charter of incorporation was revised in 1915 to meet modern needs, further circles of King's Daughters and an Usher's Association were formed, the missionary society membership increased from 140 to 250, the present Sunday School annex was erected in 1916 at a cost of $22,000, the church auditorium was completely remodeled in 1928 at a cost of $25,000, the parsonage was likewise remodeled in 1930 at a cost of $13,000, and the Sunday School room was improved in 1939 at a cost of $6,000. During this period, then, over $75,000 had been expended on improvement and building operations while the congregation has contributed over $185,000 for benevolences, and for all purposes has raised over $463,000. Adding annually about 27 members, the Moravian Congregation, which in 1856 had 422 members, today has 675 communicants of a total membership of 825 souls.[1]

The second church in Nazareth, which also was already flourishing at the time of the communal readjustment, was the old stone Moravian Church at Schoeneck which, under Pastor William Eberman, in 1856 boasted a membership of 351 persons, of whom 150 were communicants. The rural community did not readily lend itself to rapid numerical increase and under Eberman's successors, Ehrenfried Linke, in 1856, and John J. Regennas in 1860, progress was slow. But the twenty years of the latter pastorate steadily bore fruit so that when, under Pastor J. C. Neu, the one hundred and nineteenth anniversary was celebrated on October 2, 1881, the church proved to be too small, as was also the case at the New Year's Eve service of December 31, 1881, the desire to have a new church was strongly fostered. Under Pastor Neu the ladies in 1882 organized a Home Misisonary Society of forty members and the Pastor's retirement in 1885 found the congregation in flourishing condition. His successor, George F. Bahnsen of Ebenezer, Wisconsin, remained at Schoeneck for eight years during which on October 19, 1887, there occurred the 125th anniversary of the congregation, at the celebration of which there was present a woman

[1] The material for this paragraph has been supplied by the Rev. G. M. Shultz.

who had been baptized at the fiftieth anniversary, and had attended the seventy-fifth and hundredth anniversaries as well. It was at this time that the congregation resolved to build and two years later, on October 6, 1889, an old congregation rejoiced in a new church and a new organ to which was added the next year a new bell. Upon Pastor Bahnsen's transfer to Utica, New York, in 1893, a son of the congregation, Lewis P. Clewell, returned as pastor, succeeded the next year by Wilson A. Cope, who remained until June 1897, when Pastor Bahnsen was recalled from Utica for a second pastorate which continued until 1911. Charles Nagel, Bahnsen's successor, remained but a year while Charles D. Kreider, in whose term the present pipe organ was procured, remained until 1914 when he was succeeded by William H. Strohmeier, in whose pastorate a brick addition to the main church to accommodate the growing Sunday School was erected, the ground floor was enlarged, six additional class rooms were added, and a pastor's study, a modern kitchen and a furnace were installed. Pastor Strohmeier was succeeded by Reinhold Henkelman in 1918, William S. Meek in 1921, Robert I. Giering in 1925, Robert H. Brennecke in 1928, and the present pastor, the Rev. James F. Gross in 1931. In the last three years extensive renovations as to heating, lighting, interior decorations, pulpit furnishings and the like have been made in both the church auditorium and the parsonage. Today the Schoeneck Moravian Church is an up-to-date rural parish with a fair future.[1]

II. THE EVANGELICAL CHURCH

Despite the Moravian monopoly in Nazareth, there is one other congregation, the annals of which began in the years before 1856. That is the Evangelical Church, founded and spread by pioneer preachers who, travelling over hill and dale, came to the Moorestown road just outside of Nazareth where today in a valley, there lies a little burial plot with an almost forgotten history, but redolent with tender memories. Here in 1844 there rose Zion Evangelical Church, served for the next quarter century by Reverend Christian Hummel and Reverend George H. Schmidt. With the passage of time the members, finding themselves to be resident chiefly in Nazareth, in 1868 carefully took down the church and rebuilt it at Broad and Walnut Streets as Zion Evangelical Church of Nazareth. Here the church flourished for the next three decades

1 The material for this paragraph has been supplied by the Rev. James F. Gross.

under leaders such as F. W. Solver, W. F. Savidge, W. L. Kettner, A. E. Miller, Henry Wentz, the Rev. Mr. Perry and Q. B. Roth. As the result of a division in the Evangelical denomination in 1901, Haman Evangelical Church was founded at the corner of Washington Street and Madison Avenue under the guidance of the Rev. S. P. Erisman, who during almost three decades of separate existence was followed by P. H. Berkman, C. H. Kichline, Paul Price and L. H. Kiefer. The spirit of union again pervaded the church councils in 1928 when, on the consummation of a merger, the Zion Church property was sold and the reunited congregation under Rev. W. S. Harris began ten happy and successful years in the Haman Church edifice. In 1937 a parsonage was secured and throughout these years the congregation gained in numbers and in prestige. In April 1939, upon Pastor Harris' retirement owing to advanced age, Rev. L. S. Stahl came to Nazareth to continue his predecessors' efforts in guiding the Evangelical Church's definite contribution to the spiritual and moral life of the community.[1].

III. THE LUTHERAN CHURCH

When in 1856 the Moravians decided to open the community to all others, the first application for land had come from a joint committee of Lutheran and Reformed churchmen, desirous of building a union church. Thus it was that on August 14, 1858, a meeting was held at the home of Mr. Charles Whitesell at which a Union Church was duly organized and a suitable agreement between leaders of the two denominations duly signed, thereby forming a happy territorial union which survived for almost fifty years until the final amicable separation in 1905. Two lots on the southwest corner of Broad and Prospect Streets were purchased from Solomon Schaeffer and construction of a modest mission church was begun. During the course of its erection services were held in the borough school building, but at last on October 29 and 30, 1859, the church was dedicated. The next year the Rev. Jacob B. Rath, newly ordained and imbued with the zeal and faith that came from close association with Pastor Joshua Yeager, came as the first Lutheran pastor. This pastorate of five years covered the period of the Civil War and his church records note the burial of at least one soldier, John Edwin Jansohn, who died on July 22, 1863, from wounds received in the battle of Gettysburg. At Pastor Rath's resignation

[1] The material for this paragraph has been supplied by the Rev. L. S. Stahl.

in May, 1865, the confirmed membership of the church had risen to 242 souls. The Rev. Reuben S. Wagner followed Pastor Rath early in 1867 and during the two years of his ministry added fifteen members by confirmation. Upon his resignation in 1869 a call was extended to the Rev. David Kuntz who had been a protege of the Rev. Jeremiah Schindel, a friend of the Moravians in the old days. For thirty-two years until St. John's, Nazareth, became a separate parish from the Forks Township Church, pastor Kuntz served loyally and strenuously, reorganizing the Sunday Schools and guiding many sons of his congregations into the work of the Master. During his pastorate 355 souls were baptized and 465 persons added by confirmation and letter of transfer.

The first pastor of the separate St. John's parish was the Rev. Luther D. Lazarus in whose three-year tenure the separation from the Union Church occurred by an amicable agreement signed on April 8, 1905, whereby for $5,000 the Lutheran congregation purchased the interests of the Reformed congregation. This pastorate was also noticeable for the first use of individual communion cups, the first use of the pulpit gown, the first use of a distinctively Lutheran liturgical service, the organization of a splendid choir, the founding of a Luther League, and the acquisition in three short years of 173 new members. Upon the resignation of Pastor Lazarus on July 9, to take effect on October 1, 1905, the congregation called the Rev. George D. Druckenmiller of Freemansburg, who during five strenuous years, led the members in the erection of a new House of Worship which was consecrated on August 8, 1909. Pastor Druckenmiller's ministry closed on August 21, 1910, with a record of 324 additions to the membership. An even briefer tenure of but two and a half years marked the pastorate of the Rev. John H. Miller, during which seventy members were added and the sum of fifteen thousand dollars was gathered for current and debt fund purposes.

Upon the Rev. Mr. Miller's resignation on May 1, 1913, the Rev. Milton M. Dry was called to St. John's where on November 30 he began an exceedingly fruitful ministry of almost twelve years, notable for a systematic canvass of the entire congregation, the introduction of the Duplex Envelope System, the acquisition of a new and larger bell, the re-decoration of the church interior with frescoes and an indirect lighting system and the cancellation, upon Pastor Dry's tenth anniversary, of the remaining church debt of $7,000,

making a total debt cancelled in this decade of $30,000. When in 1924 Muhlenberg College carried on a campaign for funds, St. John's of Nazareth responded with contributions of about $5,000. In this same year a gift of $8500 from Mrs. Susan Hartzell enabled the congregation to erect a parsonage which was immediately erected and formally presented on December 21, 1924, to Pastor Dry who lived in it less than a year when on September 25, 1925 he was called to his reward. The addition of 538 members and numerous gifts, bequests, and improvements are but a slight evidence of Pastor Dry's influence and labors which live today in the lives of many of his former parishioners.

For six months after Pastor Dry's death the Rev. Dr. John A. Bauman, beloved Professor Emeritus at Muhlenberg College, served faithfully as Supply Pastor, adding seven by baptism and twenty-two by confirmation, until on April 18, 1926, the congregation called the Rev. Harvey C. Snyder who was installed on June 6 of that year. In these past fourteen years, a new constitution was adopted, the facilities of the Sunday School were greatly expanded, numerous valuable gifts continued to be made, and the benevolent fund of the congregation to meet Synodical apportionments was trebled. A virtually complete renovation of the entire structure was achieved in 1939 and the church rededicated on October 29 of that year. St. John's Lutheran Church continues to fill a vital need in the spiritual life of Nazareth.[1]

IV. THE REFORMED CHURCH

As has been seen, the origins of St. John's Lutheran Church were identical with those of St. John's Reformed Church in that Union church organized on August 14, 1858. While then the two faiths waited, for the completion of their new church, the Reformed members, like their Lutheran brethren, worshipped in the Nazareth School building under the guidance of two Supply Pastors, the Rev. D. Y. Heisler of the Dryland Congregation and the Rev. E. W. Reinecke. On October 13, 1859, two weeks before the dedication of the new church, the Reformed members asked the East Pennsylvania Classis of the Reformed Church, meeting in special session at Allentown, Pa., to recognize their congregation and permit the Rev. John Gontenbein, Pastor of Kridersville, to act as Supply Pastor. The Classis approved of their organization but

[1] The material for this section has been supplied by the Rev. Harvey C. Snyder.

denied their request as to Pastor Gontenbein on the grounds of his already multifarious duties. Their loss was a blessing in disguise for, like both the Moravians and the Lutherans, the Reformed laity in Nazareth were destined to be blessed with pastors who became outstanding figures in their faith. On December 18, 1859, the congregation received as Supply Pastor the Rev. Joseph H. E. Dubbs who was assistant to his distinguished father at Zion Church, Allentown and succeeded him as sole Pastor in 1860. The Rev. Mr. Dubbs served at Nazareth until December 26, 1860, and in later years became Audenried Professor of History and Archaeology at Franklin and Marshall College. During his service the congregation attained the number of 50 confirmed and 40 unconfirmed members.

Pastor Dubbs' successor in 1861 was the Rev. Abraham Bartholomew who had just been ordained and was called to St. John's in a missionary capacity. Serving for an annual salary of $75, and teaching school for two terms on the side, Pastor Bartholomew labored here for three years before moving to Weissport in 1864. Again the Rev. E. W. Reinecke supplied until in 1866 the Rev. Martin A. Smith of Hummelstown accepted the call to Dryland and Bath, to which the Nazareth charge was added. In 1885, after building Christ Reformed Church at Bath, Pastor Smith resigned that charge, and on January 1, 1891, he relinquished the Dryland congregation, to devote all his time to St. John's Church, Nazareth, but a quarter century of service had taken its toll and on March 13, 1891, he entered into eternal rest.

Pastor Smith's successor was a newly-ordained clergyman, fresh from the Theological Seminary then connected with Ursinus College, a young man who was to give the next forty years of his life to the work of the Master in one charge, St. John's Church, Nazareth. Wallace Harvey Wotring came to the Dryland's Church joined with a small union church. He guided the latter congregation in the organization of a Sunday School and other church bodies; the erection of a chapel; the amicable dissolution of the union with the Lutherans in 1905, when the Reformed membership was already 750 souls; the erection of a new House of Worship; the appointment of Albert G. Peters of Ursinus Seminary as his assistant for two years between 1905 and 1907; the separation in 1907 of St. John's Nazareth, from Drylands as a charge by itself; the dedication of the new church in 1907; and from then to 1921, the

creation of a Laymen's Movement, the Teacher Training program, a troop of Boy Scouts, and a missionary project in Japan. The decade from Dr. Wotring's thirtieth anniversary in 1921 to his retirement in 1931 was marked by generous and recurrent contributions to benevolence and all other church causes; the inauguration of Daily Vacation Bible Schools; the widespread labors of the Pastor as President of the Board of Ministerial Relief of the entire General Synod of the Reformed Church; remodelling and interior refurnishing of the church; and the creation of a Mission Band, the Boy Rangers, Camp Fire Girls, the Bluebirds, the Primary Mothers' Guild, and a circle of the Junior King's Daughters. On Sunday, August 2, 1931, exactly forty years after his ordination and installation, Dr. Wotring retired, having baptized 1,625 souls and confirmed 1,394, and having seen the membership increase from 175 to 1125 persons. Called from Mahanoy City as Dr. Wotring's successor, the Rev. Walter H. Diehl, in his eight years to date, has guided St. John's to greater service, a larger membership, a renewal of various young people's groups and the Men's League, the celebration of both the 75th and 80th anniversaries, a rebuilding of the organ, and positive support of missionary work in China. St. John's Reformed Church continues to make itself felt in Nazareth.[1].

V. THE MENNONITE CHURCH

Forty years passed after that first meeting of Lutheran and Reformed laity before another denomination definitely settled in Nazareth. A mission of the Mennonite Brethren in Christ, under the auspices of the Gospel Herald Society, had been conducted intermittently in Nazareth for some years, but not until 1898 did the actual organization of a church occur, a congregation which became a part of the Pennsylvania Conference and whose pastor was Rev. J. B. Knerr. In 1911, during the ministry of Rev. P. J. Musselman, the present church was erected. Owing to terminal transfer, the number of pastors has been large and Pastor Musselman's successors in these three decades have been E. T. Shick, R. Bergstresser, G. F. Yost, W. F. Heffner, J. G. Shireman, in whose ministry the parsonage adjoining the church was acquired in 1919, F. B. Hertzog, R. L. Woodring, and the present pastor, Rev. H. K. Kratz. A small but intensely faithful and devout denomination, the Mennonites

[1] The material for this section has been supplied by the Rev. Dr. W. H. Wotring and the Rev. Walter H. Diehl.

fulfil in ample measure their obligations to the welfare of the community.[1].

VI. THE ROMAN CATHOLIC CHURCH

Another decade passed until there came to Nazareth the parent church of Christianity, in the foundation on "Gnadenhoehe" or the hill of grace on West Center Street, by Father Fuengerling of Holy Family Roman Catholic Church, where the first Mass was said on November 8, 1908. Catholics had begun to settle in Nazareth at the turn of the century but they attended services in Easton or Bethlehem. In 1906 Father Fretz of Bethlehem celebrated Mass at a service in Nazareth Hall Military Academy, attended by four Catholics and one Jew who, having read of this in the press and desirous of becoming acquainted, attended only to be deeply disappointed by the small attendance and his own inability to understand the Latin Mass. The next year John Keppel, Sr., of Nazareth, enlisted the support of Father Regnery of St. Joseph's Parish, Easton, in securing the names of 300 Catholics in the environs of Nazareth. Upon Father Regnery's petition Archbishop P. J. Ryan in 1908 sent Father Fuengerling, a fluent linguist. After a few months in a temporary chapel at the carriage works on East Centre Square, just recently demolished, Father Fuengerling led his flock to the new church where, within two years, a parochial school was opened for forty children under the direction of the Missionary Sisters of the Most Sacred Heart of Jesus from the Convent at Reading. Despite incredible hardships and the poverty of the members, the pastor persisted and on December 8, 1910, the first Holy Communion was celebrated, with an attendance of 59 persons. The next year witnessed the erection of the Rectory at an approximate cost of $4,500. In 1912 Father Neuenhaus came from Haycock Run but soon left Nazareth owing to a lack of funds for coal in the cold winter. Arrangements had already been made to sell the entire property but the late Monsignor Peter Masson of Allentown intervened, the buildings were entrusted to the care of the Missionaries of the Sacred Heart, and Father Bernard Greifenberg was made pastor in 1913. By going each month from family to family this loyal servant of God was able during these next years to secure sufficient income to meet at least a portion of the expenses, and during the war years succeeded in organizing several societies which

[1] The material for this paragraph has been supplied by the Rev. H. K. Kratz.

became affiliated with the Lehigh Valley District, Pennsylvania Branch of the Central Verein and the Catholic Women's Union. In 1918 Father Greifenberg began a mission at Bath and built the Sacred Heart Church. Five years later this earnest missionary was called to establish a mission school at Geneva, Illinois, where today five young men of the Holy Family Parish in Nazareth are studying for the priesthood. Father Griefenberg's successor, Father Paul Frenzkowski, M.S.C., in his long tenure of sixteen years, erected in 1925 a mission at Stockertown, where 60 children attend Sunday School, built a convent in 1927 and remodelled the school rooms above the Church, organized a Sodality in 1929 which now has over 200 members, redecorated the interior of the Church in 1930, brought to the Holy Family Church in 1932 the State conventions of the Catholic Central Verein and the National Catholic Women's union, began a mission at Clearfield at the foot of the Blue Mountains in 1935, and in 1937 organized a troop of Boy Scouts and a Scout Mother's Auxiliary. When on October 4, 1939, Father Frenzkowski departed for Haycock Run, he left to his successor, Father Frederick Struckholz, M. S. C., a parish church well established with 250 children in the Parochial School and about 200 in the Sunday School, five young men preparing for the priesthood and five young ladies consecrating their lives to God in various religious orders. The faith and works of this devout band, in the face of well-nigh insurmountable obstacles, together with the accomplishments that they have achieved, can well prove a constant inspiration to all their fellow-citizens of Nazareth.[1].

VII. THE YOUNG MEN'S CHRISTIAN ASSOCIATION

One of the greatest forces in the life of American youth has been the Young Men's Christian Association, more popularly known as the Y .M. C. A. This movement was introduced to Nazareth by its State Secretary, J. B. Carruthers, at a public meeting held in the Sunday School rooms of the Moravian Church on January 28, 1916. Under the leadership of John A. Miller who presided at that organization meeting and became its first president, ably assisted by a score and more of willing workers, a fine building was erected on Main Street and officially opened to the populace in June, 1918, under the supervision of C. T. Brazington as General Secretary.

[1] The material for this paragraph has been furnished by the Rev. Paul Frenzkowski, M. S. C. and the Rev. Michael Walsh, M. S. C.

In February, 1919, Arthur Mortensen became the first Physical Director. In September Mr. Brazington was succeeded by Mr. Martz, in whose regime the showing of moving pictures in the auditorium was begun in 1920. From this time on the citizenry made ever increasing use of the facilities so freely offered them in this ideal communal meeting place. Not only did they use it; they supported it and in 1926 the membership reached its peak in a total of 522 men and women. Two years later in 1928 the first Hi-Y Club was organized, the Ladies' Auxiliary became a potent influence in the aesthetic and practical improvement of the building, and the Mary A. Sproule Milchsack Auditorium which had been given in memory of his wife by Mr. William H. Milchsack, was converted into a dining hall for the local service clubs and other community banquets and gatherings. Improvements have been made continually to afford the finest facilities for the best use of leisure in recreation, so that today under the guidance of Stewart C. Bady and Wayne Kemble, the ideal of Soul, Mind and Body is permanently exemplified for Nazareth in its Y. M. C. A.[1].

[1] The material for this paragraph has been furnished by Mr. Stewart C. Bady, General Secretary of the Nazareth Y. M. C. A.

CHAPTER NINE

Education and Culture

As has been seen, the education of boys at Nazareth Hall and of girls in Bethlehem had been one of the outstanding accomplishments of the Moravians and this emphasis on the cultural life was not lost in the transition of 1856.

I. EDUCATION

The earliest public school which had just been begun under Edmund Ricksecker, was, however, a very poor predecessor to the modern system of which Nazareth may well boast today. The school grounds were too small, the buildings were poorly planned and cheaply constructed, and the furniture and equipment were elementary in their simplicity; many pupils were without textbooks, the teachers were poorly paid, there were no standards of personal hygiene and the disciplinary code was founded on force. The passage of a Free Text-book Law in 1885 made the use thereof optional so that it was not until 1893 when a new statute made free text-books compulsory that a definite forward movement ensued. From this time on this factor and the constantly improving calibre of the teachers combined to raise the standard of public school education in Nazareth, which today has five elementary schools and a first class high school.[1].

II. THE CHORAL SOCIETY

True to the traditions of its founders, Nazareth is equally proud of a fine musical heritage. The oldest musical organization is the Nazareth Choral Society, the direct heir of that "Musical Society of Nazareth" which as has been seen, was presenting finished programs as far back as 1796. After the illustrious presentation of

1 The material for this paragraph was supplied by Prof. George A. Grim.

the "Creation" in 1845, no record of the Society exists until the memoir of a Cantata rendered in 1883 under the direction of Otis Reidenbach, with Miss Hattie Martin, now Mrs. Calvin M. Smith, as soloist. In 1886 James Leibert, a teacher at Nazareth Hall, reorganized the Society as the Nazareth Choral Union which in 1898, under the guidance of Ellis C. Schneebeli, organist of the Moravian Church, expanded its repertoire to include the larger oratorios. A hiatus now appears in the records but in 1909 Charles E. Knauss led the society in a brilliant all-Mendelssohn program, which caused the group to change their name to the Mendelssohn Choral Society, under which title they flourished for the next six years. In 1915 this body disbanded and a silence of eighteen years was broken only in 1933 when Mae M. Yeisley, supervisor of music in the public schools, reorganized the Nazareth Choral Society with a large membership, sufficiently enthused to present for the first time since 1845 the "Creation". Miss Yeisley's resignation, in 1938, owing to pressure of other duties, led to the recall of Mr. Schneebeli who is continuing the high traditions of musical culture in Nazareth.[1].

III. THE NAZARETH BAND

Equally as potent as choral music and perhaps more famed has been the Moravian tradition of music by brass instruments. Here too the community of Nazareth has played its part well, for every solo, every duet, every quartet, the numerous sextettes and the immortal trombone choirs have conspired to stimulate that interest which in 1850 led to the creation of the Nazareth Cornet Band. The history of this organization, now ninety years old, may be divided into two periods, the first from it founding in 1850 to 1871, and the second from 1871 to date.

The Nazareth Brass Band, as it was then called, was organized by Edward Beitel with eighteen members about 1850, when the Moravians provided a rehearsal room on the second floor of the Fire engine house, where the Nazareth Band meets to this day. For some years the band confined its concerts to the borough or immediate vicinity, generally playing for outings or picnics in the

[1] The material for this paragraph has been supplied by Miss Katharine T. Schmuekle.

pleasure garden near Nazareth Hall. On August 16, 1858, the band furnished the music for the community celebration of the laying of the Atlantic cable. In these days the instruments were of the bell-back type with rotary valve action, and generally made in Germany, while the music, all in manuscript, was the work, either original or in arrangement, of J. B. Coates, the noted arranger, composer and conductor of Easton. The Civil War necessitated the temporary suspension of band activities, owing to army enlistments in the regimental band, but after the war Beitel gathered together his returned soldiers so well that the organization became popularly known as the army band. In this spirit the group continued until in the spring of 1871 a dissolution of six months was caused by the objections raised by the rest of the band to Beitel's practice of using the best six men as members of his own brass sextette on the side. Today James C. Beitel of Catasauqua, who joined the band when only 14, in 1856, is the sole survivor at the age of 98, of that first band in Nazareth.

But the problem of the sextette could not stop the love of band music in Nazareth; and within six months, on November 7, 1871, Edward Beitel called together thirty-eight men to organize the present Nazareth Cornet Band, which has continued an unbroken existence throughout these sixty-nine years. Of all the men who played in this Band under Edward Beitel none survives today, the last survivor, John Unangst, having died on March 30, 1940, after having served under all the six leaders. The very fact that in almost seventy years the band has had but six directors is eloquent evidence of the harmony that has always existed in more ways than one—among the men. Under men like Edward and Sydney Beitel, Asa Wunderly, Reuben Ehrig and John Rineheimer, the traditions of the band were handed on to many a newcomer who found inspiration in the achievements of his predecessors and colleagues. Thus it was that the band produced Walter Bender, clarinetist, who made music his life work and attained the honor of membership in that greatest of all American bands, that of John Philip Sousa. And thus it was that Carl Seyfried, who entered the band as a cornetist at the age of 16, turned to music as a vocation and became organist at Schoeneck Moravian Church and then conductor of the band of

which he has been a faithful member for half a century. Incorporated on October 28, 1895, the Nazareth Cornet Band today has a roster of 37 men and a priceless heritage of the past with which to offer the community a glorious future in the realm of music.[1]

IV. THE MORAVIAN HISTORICAL SOCIETY

Of co-equal importance with the cultural evidences of the distant past and the aesthetic inclinations of the community is a proper respect for, and evaluation of that which made us what we are. And so it was but meet and right that when in 1856 the Moravian progenitors of Nazareth decided to open the community in accordance with contemporary American practice, the pride of the past and of their faith soon led them to consider the creation of what became the Moravian Historical Society. Following a preliminary meeting "one snowy evening in March, 1857, in the chapel of Nazareth Hall", the society organized on March 30 with James Henry as its first president, Nazareth as its location, and its avowed object, "the elucidation of the history of the Moravian Church in America, not, however, to the exclusion of the general history of the Moravian Church". For this purpose the society during the succeeding years sought, and acquired a mass of relevant material either as outright gifts or "on deposit", both in manuscript and in print, source and secondary works, literature and illustrations; and once in a while some thoughtful friend might send some cash! At the close of the first year the society had seven life members and 25 active members, and two years later in 1860 it was incorporated. But for fourteen years the society had no home until in 1871 John Jordan, Jr., purchased Whitefield House, and, in presenting it to the Society for the Propagation of the Gospel as a home for retired or furloughed Moravian ministers or missionaries, provided that the second floor be perpetually reserved for the use of the Moravian Historical Society and its Museum. Today the Society has almost 400 members whose support enables it to welcome students from various universities who find value as well as pleasure in the rare material which, as is only too often true, seems to be better known

[1] The material for this section has been furnished by Messrs. Russel Lilly and Earl Audenried.

afield than at home.[1] The Moravian Historical Society, in what it has and what it offers, enables Nazareth to fill a want in the field of scholarship and genealogy and antiquarian research, the importance of which has hardly been estimated by the community surrounding it. Perhaps here, too, "A Prophet is not without Honor save in his own Country".[2]

[1] The factual material for this paragraph has been supplied by the Rev. G. M. Shultz.

[2] The supervising editor of part one assumes sole responsibility for the last two sentences of the paragraph in the text, which are wholly based on his own rigid historical evaluation of the evidence at hand. Part one could never have appeared with the authenticity it possesses had not the intellectual assets of the Moravian Historical Society been made so generously available.

CHAPTER TEN

The Professions

I. LAW

As long as Nazareth remained a small agricultural community, the legal profession had no representation among its inhabitants. Such matters of law as arose from time to time could easily be taken to offices in Easton. When, however, the town developed commercially and industrially and grew in population, the need for the services of lawyers increased proportionally. As always, the need was filled when the time was ripe.

The first law office in Nazareth was opened by David M. Kuntz, Esq., following his admission to the Northampton County Bar on August 14, 1885. A native of Bath, Pa., Mr. Kuntz practiced in Nazareth for several years until his retirement from the profession to enter business in Easton.

For some years thereafter there was again no law office in Nazareth until in 1898 Calvin F. Smith, Esq., opened an office in the Babp Building, which he maintained for many years before moving to the county seat where he became a member of the firm of Smith and Paff, which continued the Nazareth office in charge of Herbert F. Laub, Esq., now a Judge of the Court of Common Pleas of Northampton County. Mr. Laub, who had become associated with Mr. Smith in 1908, later entered the partnership and the office in Nazareth was continued by the firm of Smith, Paff and Laub until a few years after the World War.

Following his admission to the bar in 1900, Harry D. Kutz, Esq., opened offices in Nazareth which he maintained until his removal to Bethlehem in 1922.

Almost two decades passed before Thomas D. Danner, Esq., opened a practice for a short time during the World War years, with offices in the Baronial Building.

Again for a brief period the town was without a law office. Then

the firm of Kent and Rockwell, of Bangor, opened an office in the Messinger Building, subsequently taken over by Stanley J. Fehr, Esq., upon his admission to the bar in 1926, and still maintained by him.

Shortly thereafter Francis H. S. Ede, Esq., opened an office at No. 26 S. Main St., which he still conducts in conjunction with an office in Pen Argyl.

For a short time the firm of Woodley and Davis, had headquarters in the Odd Fellows' Building, where since 1932 Charles L. Shimer, Esq., has maintained offices.

While he never had offices in Nazareth, William A. Frack, Esq., of the firm of Chidsey, Maxwell and Frack, of Easton, who has just completed his term as District Attorney of Northampton County, is a native son who has achieved distinction in the profession.

Whenever the occasion demanded, Nazareth has had an adequate supply of legal talent.[1].

II. MEDICINE

Turning now to what is generally esteemed the noblest profession that man can possibly enter, it is good to know that Nazareth has always been exceedingly fortunate in having had capable physicians to minister to the bodily ailments of her citizenry; and it is significant that since 1763 Nazareth has continuously had at least one resident doctor.

Prior to the abolition of the exclusive system in 1856, Nazareth received but rejected numerous applications for permission to practice, both because of insufficient preparation and for other good reasons. Thus it was that some of the ablest physicians were compelled to exhibit diplomas from a reputable school of medicine before being allowed to locate in Nazareth. Thus each of the first ten physicians in this community, all serving during the closed period, were university trained and accredited men. Dr. John Adolph Meyer, who served from 1744 to 1746, had come over with the "First Sea Congregation" in 1742 and came to Nazareth from Bethlehem. After following the Boys' School to Montgomery County in 1746 he subsequently practiced in Philadelphia and

[1] The material for the section on law in Nazareth has been supplied by Charles L. Shimer, Esq.

Lititz, where he died in 1781. Joseph Mueller came to Bethlehem from Long Swamp owing to acquaintance with Count Zinzendorf, through whom he had studied medicine in Europe. From his headquarters in Bethlehem he made itinerant visits to the Barony, where he died in 1761. The labors of Dr. John Matthew Otto and his brother Dr. John Frederick Otto, after 1763 have been recorded on earlier pages as have those of the latter's equally distinguished son, Dr. Joseph Otto, who served Nazareth with typical fidelity from 1774 to his death in 1820. One of Dr. Matthew Otto's proteges, Dr. John Dealing, after a decade and more of practice in North Carolina, Philadelphia, and Bethlehem, returned to Nazareth in 1781 but paid more attention to business interests than to a medical practice before his death in 1785. The brief stay of Dr. Peter Martin von Steuben in 1797 and 1798, before proceeding to Easton, where he died in 1814, has likewise been noted. In similar manner Dr. Gabriel Haller remained but a few months from August, 1803, to January, 1804, before attempting to build a practice in Philadelphia.

In 1804 there came to Nazareth a young Moravian from the mother country, by way of the Universities of Jena and Gottingen, Dr. Henry Benjamin Schmidt, who, through marriage the next year with the only daughter of Dr. Joseph Otto, was destined to continue the glorious medical tradition in Nazareth to his death in 1826.

Two years before Dr. Schmidt's death, there arrived in Nazareth Dr. Philip Walter, a native of Lehigh County and a graduate of Jefferson Medical College, who for the next forty years established an enviable reputation as not only a competent physician but a most exemplary man. Dr. Walter had married Rachel B. Sellers of Whitemarsh, whose brother, Charles, had attended Nazareth Hall and after a term in business returned to Nazareth to study medicine with his brother-in-law, Philip Walter. Upon graduation from Jefferson Medical College, Dr. Sellers returned to practice in Nazareth where he began to practice in 1840 and on the latter's death in 1865, took over his brother-in-law's practice. Dr. Sellers died in 1883.

The only physician ever accepted by the community without evidence of a medical diploma was Dr. George Henry Bute who came to America in the dawn of the nineteenth century as an indentured servant, became a gardener, then upon his redemption,

came among the Moravians in Bethlehem, taught at Nazareth Hall from 1822 to 1825, and moved to Philadelphia, where he was sent as a missionary to the Moravian colony in Surinam, or Dutch Guiana in South America. Although leaning toward Allopathy, Bute's contacts with his Moravian patients in general and with Dr. Constantine Hering in particular, drew him to Homeopathy, which he used with great success in the cholera epidemic in Philadelphia between 1831 and 1838. In the latter year he moved to Nazareth where he remained, highly esteemed by all as an excellent practitioner, until his death in 1876.

The medical tradition has always possessed a strong hold on both the sons of physicians, who follow in their father's footsteps, and equally the daughters who, as in the case of Anna Maria Otto and Dr. Henry B. Schmidt, marry their father's young assistants. This was also the case in Nazareth for, of the next two physicians to establish a practice, Joseph Hark married Dr. Bute's daughter and Philip S. P. Walter was the son of Dr. Philip Walter. A native of the Moravian community of Niesky in Germany, Joseph Hark studied Moravian theology at Gnadenfeld, Germany, and taught in the Moravian schools at Neuwied-on-the-Rhine, and in England, Ireland, and Wales, before coming to teach at Nazareth Hall in 1846. Hark was awaiting a call to the ministry but he changed his mind, studied homeopathy under Dr. George Bute and allopathy at Jefferson Medical College, married his mentor's daughter in 1848, and the next year began a practice in Nazareth which continued for over thirty-five years until his retirement in 1885 when he made his home with his son, the Rev. J. Max Hark, first in Lancaster and then, upon the latter's election to the presidency of Moravian College for Women in 1893, at Bethlehem, where he died in 1910. Dr. Joseph Hark is still remembered as a kind, scholarly gentleman, deeply interested in crayon artistry and botany.

Dr. Philip S. P. Walter, son and nephew of Nazareth physicians, was born in Nazareth in 1832, studied medicine with his father, graduated from Jefferson Medical College and, except for a year's service as assistant surgeon in the United States Army during 1863, practiced medicine in Nazareth continually from the early 1850's to his sudden death from an acute heart attack in 1912.

Dr. Philip S. P. Walter was the last of Nazareth's thirteen physicians who began their practice under the handicap of selection by

the authorities of a closed community. Since 1856 the borough has seen exactly twenty more commence practice, some of whom remained while others came and went.

The first to open an office in the new borough was Dr. William H. Crawford, a native of Mauch Chunk, a former student at Nazareth Hall, and a graduate in 1857 of Jefferson Medical College, who that year began a practice of many years. In later years he became associated with his son, Walter, in the retail drug business and retired in 1922. Five years later, at the age of 92 Dr. Crawford died, honored and esteemed by the community as a modest Christian gentleman.

Some time during the Civil War period Dr. Henry L. Shireman, a native of the vicinity and a graduate of both a School of Homeopathy and Jefferson Medical College, began a practice at Cherry Hill near Nazareth and subsequently moved into town where, despite later partial paralysis, he practiced his profession until his death in 1904.

Dr. Levi L. Lawall, a native of Farmersville, but reared by relatives in Upper Nazareth Township, after teaching school and reading medicine with Dr. Alfred Martin of Allentown, graduated from the Medical School of the University of Pennsylvania in 1864. After two years of service in Hagersville, Bucks County, he came to Nazareth in 1866 but upon the death of his wife removed to Bethlehem in 1871 where, after an extensive practice, he died in 1900.

Dr. Thomas Cope, born at Jacobsburg, Northampton County, came to Nazareth immediately upon graduation from Jefferson College in 1869, and for half a century proved not only an able physician but a progressive citizen with a deep and abiding interest in the development and welfare of his community. He died in 1920.

Dr. Cope's younger brother, Dr. George W. Cope, born at Easton while his father was sheriff of Northampton County and acting warden of the county prison, was educated at the Amherst Academy, now Phillips-Exeter Academy, and graduated from Jefferson Medical College in 1875. For the succeeding decade he built up an excellent practice in Nazareth but a paralytic stroke incapacitated him for serious work and cut short a promising medical career. Like Dr. William H. Crawford in an earlier regime, Dr. George Cope was Postmaster during both Cleveland administrations. He died in 1926.

The senior practicing physician in Nazareth today, Dr. Jacob A. Fraunfelder, a graduate of Trach's Academy, the Philadelphia College of Pharmacy, and the Medico-Chirurgical College of Philadelphia in the class of 1896, came to Nazareth in that year and has established a high reputation as a physician both in the community where he holds numerous posts of trust, and at St. Luke's Hospital, Bethlehem, and the Easton Hospital.

Dr. Carl F. Welden, a native of Bethlehem, after laboring as a blacksmith at the old Bethlehem Iron Works, where his first aid work proved to be the high incentive, entered Medico-Chirurgical College in Philadelphia and upon graduation in 1900, opened an office first at Conemaugh, Pa., and then in Bethlehem. In 1901 he moved to Nazareth where he remained until 1907 when he returned to Bethlehem where his exceptional success in obstetrical work won for him the headship of that department in St. Luke's Hospital, a post he retained until his death in 1936.

Not unlike the Otto family of Colonial days, the Copes also became an hereditary medical family with the opening of an office in Nazareth in 1903 by Dr. William F. Cope, the only son of Dr. Thomas Cope and nephew of Dr. George Cope. A native of Nazareth, the young man graduated from Nazareth Hall in 1894, Lafayette College in 1898, and Jefferson Medical College in 1902. After a year as interne at St. Luke's Hospital, Bethlehem, he practiced in Nazareth for six years but in 1909 moved to Easton where he is now practicing as an eye specialist.

Next to Dr. Fraunfelder in point of seniority, Dr. Harry C. Pohl, a native of Easton, after graduation from the Easton High School in 1891 and Lafayette College in 1895, spent four years in teaching at Nazareth Hall before proceeding to Medico-Chirurgical College in Philadelphia, where he graduated in 1902, in which year he began a practice in Nazareth which has continued successfully ever since.

Dr. Sem Grim Beck, son of Dr. Richard Beck of Hecktown, a graduate of the Moravian Parochial School in Bethlehem, Muhlenberg College, 1908, and the medical department of McGill University, Montreal, Canada, 1912, practiced at Newburg with his father until 1920 when he moved to Nazareth where he has become well known as a capable physician with an extensive practice.

Dr. Victor J. Koch, a native of Nazareth and a graduate of its

High School, like Dr. Beck was a graduate of Muhlenberg College, in the class of 1900. Upon his graduation from the Medical School of the University of Pennsylvania in 1903, he began a practice in Nazareth which continued until his death in 1930, while still in the prime of life.

A graduate of Hahnemann Medical College in 1911, Dr. Frank L. Baum practiced homeopathy in Nazareth for the following year before removing to Boyertown.

Dr. William Joseph Happel, born in Tatamy and educated at Lerch's Preparatory School, Easton, and Lafayette Cellege, upon graduation from Jefferson Medical College in 1920, opened his office in Nazareth where he practiced until his death in 1936.

In the same year that Dr. Happel came to Nazareth, Dr. Tobias Uhler, a graduate of Jefferson Medical College in 1874, came to Nazareth from Philadelphia and opened an old fashioned family practice which continued until his wife's death in 1929, after which he wintered in Florida where he died at the age of 90 in 1939.

A native of Shoenersville and a graduate of Catasauqua High School, 1920, Muhlenberg College, 1924, and Hahnemann Medical College and Hospital, 1929, Dr. Ernest A. N. Seyfried in 1930 began what has become an extensive practice in Nazareth.

The medical tradition has flowered in the Fraunfelder family as among the Ottos and Copes, and Dr. Jacob Fraunfelder's son, John A., a graduate of Nazareth High School, 1925, Muhlenberg College, 1929, and the Medical School of the University of Pennsylvania, 1933, after an interneship at the Geissinger Memorial Hospital, Danville, in 1934, has for the past six years acquired an excellent reputation as a capable physician both in his native community and at the two regional hospitals in Easton and Bethlehem.

Dr. Earl B. Hartman, a native of Fleetwood, and a graduate of Lafayette College, 1930, and Temple Medical College, Philadelphia, 1934, after a year as interne at the Allentown Hospital, opened a practice in Nazareth in October, 1935, which despite his arrival as a comparative stranger, has flourished.

In 1938 Dr. Joseph Norris, a graduate of Jefferson Medical College, began to practice in Nazareth but left in the spring of 1939 before he really had a good chance to establish a fair practice.

The youngest of Nazareth's physicians is Dr. Frank V. Thompson, a native of Schuylkill Haven, and a graduate of Pottsville High School, 1929, the University of Pennsylvania, 1933, and the latter's Medical School in 1936. After serving as interne at the Protestant Episcopal Hospital in Philadelphia from 1937 to 1939, Dr. Thompson came to Nazareth on April 1, 1939, where his competency is already acknowledged.

In addition to the medical men mentioned above, Nazareth is fortunate to have a skilled graduate osteopath in Dr. Walter J. Scutt, a native of Jermyn, educated in Scranton and a graduate of the Philadelphia College of Osteopathy in 1921, who has built up a successful practice in Nazareth since his arrival in 1935.

It is thus evident that Nazareth, which as early as 1744 had a resident physician, today has eight of its citizens giving their full time to the service of the community in that greatest of all lay professions, the practice of the healing art.[1]

III. DENTISTRY

Although the practice of dentistry in Nazareth is of more modern origins, its history in the careers of its practitioners amply makes up in quality what it may lack in quantity.

The first dentist in Nazareth was Dr. George J. Wimmer who was born at Macungie on October 8, 1863, and was educated in the public schools of Lehigh County and Kutztown State Normal School. Upon graduation with honors from the University of Pennsylvania Dental School in 1892, he came to Nazareth where he opened his practice and remained until his death on April 27, 1930.

Born at Brodheadsville on January 31, 1893, Dr. Floyd N. Wagner graduated from White Haven High School and, after attending Muhlenberg College, received his dental degree from Temple University in 1917. After serving in the Dental Reserve of the United States Army, Dr. Wagner began his practice in Nazareth in 1919 and has continued here since that date.

Dr. Norman C. Uhler was born in Forks Township on September 4, 1888, was educated in the public schools and at Lerch's Academy,

[1] The material for this section on medicine in Nazareth has been supplied by Dr. Harry C. Pohl.

Easton, graduated from Lafayette College in 1910, and received his dental degree from the University of Pennsylvania in 1923. The next year he opened his office in Nazareth.

Dr. Reuben I. Brazina, born at Oxford, Pennsylvania, on November 15, 1908, received his early education in the Oxford Public Schools, the High School in Philadelphia, and the University of Pennsylvania. He graduated in dentistry from Temple University in 1933 and immediately came to Nazareth where he has been practicing to date.[1].

[1] The material for this section has been obtained by the Reverend G. M. Shultz.

CHAPTER ELEVEN

Public Service

I. THE FIRE DEPARTMENT

One of the greatest hazards to a pioneer community, where wood is the chief building material, is fire and, as has been seen, the Moravians early recognized the need of bucket brigades and their chronological successors, the primitive fire engines, usually imported from Europe. But perennial modernization costs were high and procrastination was a common failing.

When then in 1858 the Borough of Nazareth was organized nothing was done until the close of 1860, when the Council offered to the trustees of the Nazareth Congregation a note for $400 as payment for two fire engines, a hose wagon, hose and fire ladders, as of January 1, 1861. The fire house was taken over at a rental of $1.00 per year and, as has been seen, the Nazareth Band was granted the use of the second floor as a regular practice room. A succession of new regulations for the use of the old and new equipment marked the following years during which the Vigilance Hose Company No. 1, was augmented in 1867 by the new Mechanic Hose Company, No. 2, records of which, unfortunately, have not survived. Three years later, on March 28, 1870, the Mechanic Hose Company disbanded, while the Borough sought enlightenment as to modern apparatus and station houses in neighboring communities.

The next two decades passed without any unusual occurrences and a minimum of fire hazards, and except for the concern of the Borough Council, public interest in a fire company was in a negligible state. Not until 1897 did the urge to organize a regular Fire Department become evident. On May 10 a group of perhaps twenty men met at the Commercial House to organize Vigilance Hose Company, No. 1. The purchase of a four-wheel hook and ladder truck followed as did the acquisition of other equipment and the installation of electric light in the engine house. On May 16, 1898, there was talk about getting an electric alarm system. Three weeks later on June 6 the Fire Company sought and obtained from

the Borough Council $40.00 wherewith properly to celebrate the Fourth of July! The next year on September 5, 1899, the Vigilance Hose Company, No. 1, was incorporated and as the century closed in 1900, a new horse-drawn chemical and hose cart was acquired, plans were laid for a new fire alarm system, and the need for greater and better equipment was brought home by the fire, entailing a loss of $15,000, which destroyed the coal mill at the Nazareth Portland Cement Company.

Despite the warning import of this disaster, the record for 1901 and 1902 is blank until on October 20, 1902, the Kramer Hosiery Company, together with the home of George Schmidt, suffered total destruction with a loss of over $100,000. This led to the purchase in 1903 of a Halloway Chemical Engine, costing $1,600, the purchase for another $1650 of a complete fire alarm system from the Gamewell Company, and a more rigid control of firemen, seventeen of whom were fined on November 16, 1903, for not reporting to a fire call. In June, 1906, Nazareth entertained the Four County Firemen's Convention, and, largely as a result, plans were made to erect an entertainment building for the Vigilance Hose Company. On May 11, 1907, the tenth anniversary of the company was suitably observed, and the decade closed with a far more attentive interest in fire problems than had ever been manifest before.

But the frailty of human nature again came to the fore. On February 7, 1911, a disastrous fire at Bingell Brothers' Store in the Kinginger Building caused a loss of over $17,000 in damage to building and stock, and two weeks later a motion is noted in the Fire Company records "to suspend all members that did not attend the Bingell Fire". The need of additional fire hose and the poor condition of that at hand were now stressed, and the following year the burning of leaves and rubbish after 6 P. M. was "strictly forbidden". The next two years passed in silence. But the inventions of modern civilization were catching up with the fire department: By May, 1914, the reckless use of automobiles led to this notice in the *Nazareth Item* of May 18:

NOTICE TO THE PUBLIC

> Notice is hereby given by the Vigilance Hose Co. No. 1 of Nazareth to the Public that hereafter in case of fire and this Company has lines of hose in service on the public roads, any person driving over same with team or automobile will be dealt with according to law.

Expansion of the fire alarm system and the problem of protecting the fire company's property became the subjects of interest during 1915 and 1916; but the need of new apparatus completely overshadowed these questions the next year when it was realized that the Borough treasury could not finance the purchase of a new truck, except by undesirable special taxation. As a result it was resolved on April 2, 1917, to communicate with the officials of the cement companies and other industrial plants in the vicinity of Nazareth which had received past service from the borough fire department. It is evident that this plan to obtain special contributions failed for on February 4, 1918, a special tax of two mills on assessed property valuations was laid for the purchase on March 4 of an American La France motorized combination chemical engine and hose cart at a delivered cost of $8150. Now that the borough had a new engine the floor of the fire house had to be strengthened to hold it, and all kinds of provision made to take the best of care of it. While the old hand pump and all loose parts were turned over to the Moravian Historical Society as museum pieces, the new arrival was treated almost as carefully. In 1919, in reply to a question by the firemen, Council ordained that the fire company be permitted to respond to calls within a reasonable distance outside of Nazareth, provided apparatus be accompanied by the chairman of the fire committee or a member of the Borough Council.

Since 1920 the Nazareth Fire Department has continually and consistently repaired and replenished its equipment and, by purchasing a new truck in 1934, by organizing a class in fire fighting under a trained engineer, and a first aid class, has kept fully abreast of the times, and under the leadership of S. R. Woodring, the President of Vigilance Hose Company, No. 1, who is also President of the Four County Firemen's Association, has kept Nazareth one of the safest communities in Pennsylvania.[1]

II. THE WATER SUPPLY

Closely allied to the problem of fire protection is that of adequate water supply, both for this purpose and for domestic utility; and the attention paid to this question by the early settlers in laying

[1] The material for this section on fire prevention and protection in Nazareth has been supplied by Messrs. Russell A. Lilly, Walter J. Knecht, Max M. Schmickley, Earl Audenried, and Roy Hahn.

out the various sections of the Barony has been fully noted in earlier chapters. By the middle of the nineteenth century the need for a more adequate supply of water and for more availability than that afforded by the old cisterns had stirred the more progressive citizens like William Christ to urge the development of the springs then in use and the completion of an underground channel, all of which, in spite of some opposition, was ultimately accomplished, as was the subsequent creation of a 50,000 gallon reservoir.

In 1870 the water business was transferred from the Moravian Congregation to the newly-formed Nazareth Water Company, whose first officers comprised J. C. Leibfried, President; Edmund Ricksecker, Secretary and Treasurer; C. F. Hartman, Joseph Keller, Jacob H. Beck, C. F. Martin, Jr., and Solomon Hummel as Directors; and Reuben Nolf as Water Inspector. A lack of water handicapped the company from the very beginning, but the owners persisted in spite of the opposition of Town Council which failed to see why it should pay any water tax at all. Upon the company's proof of this obligation, Council in 1870 sought to buy the company but declined to pay the director's price of $8,500. In 1884 Council again sought a deal, but with the price set at $7,600, certain legal difficulties were encountered and the matter was dropped. Having begun with wind mills, the company in 1884 and 1885 added a steam boiler and pump to draw water from the newly-purchased Big Spring into the reservoir, but after 1886 the water supply became more and more inadequate. The purchase of the old slate quarry at Douglasville and the laying of a line from there but temporarily relieved the emergency for the quality was not too good and the supply became definitely inadequate by 1902.

Fortunately for Nazareth the Blue Mountain Consolidated Water Company with ample sources of superior water in Monroe County bought out the Nazareth Water Company in 1903 and since then has given Nazareth an ample supply of the purest water available in this locality. Under the guidance of President Milton Flory and a competent staff the Blue Mountain Consolidated Water Company has solved one of Nazareth's major communal problems.[1]

III. ELECTRIC POWER AND GAS DISTRIBUTION

Probably the greatest boon to modern civilization, electric power

[1] The material for this section on water supply has been furnished by James Fry, Esq.

and lighting, came to Nazareth in 1893 when the Nazareth Electric Light and Power Company began operations in the old Schlaubach Foundry on South Main Street at Phoenix Alley. The service rendered was at 52 volts available only at night, and the rate for current was unmetered.

In 1897 Conrad Miller, Senior, bought control of the company and made numerous improvements, moving the plant to the present Metropolitan Edison Company location where, in 1899, he began gas service with the creation of the Nazareth Illuminating Gas Company. The next year for the first time meters were used to determine charges for current used when 24 hour service was begun.

Conrad Miller continued the operation of both companies until 1910 when the Eastern Power Company, of Easton bought them to join its service in Easton, Bangor and Stroudsburg. Since then Nazareth has been supplied from a network of transmission lines emanating from a sucession of operating companies such as the Eastern Power Company, the Cement Power Company, the Eastern Pennsylvania Power Company, the Pennsylvania Utilities Company, the Pennsylvania Edison Company, and since 1928, the Metropolitan Edison Company, operating out of Reading and throughout southeastern Pennsylvania.

In a similar manner, gas was manufactured in Nazareth until 1925 when the Interurban Gas Company, a subsidiary of the Pennsylvania Edison Company, began a transmission line from Easton, where Nazareth's present gas supply is now created by the Metropolitan Edison plant, which thus controls both sources of utility power for Nazareth.[1]

IV. TRANSPORTATION

With the first settlement on the Barony the Moravians had taken pains to lay out serviceable roads from Nazareth to Bethlehem and to Easton; and during the colonial and early national period, a large number of roads of varying quality and width appeared on the maps as spokes of a wheel emerging from Nazareth as the hub. Transportation progressed with the passage of time and the walker or solitary horseman gave way to horse-drawn or ox-drawn vehicles. As has been seen, Andrew Whitesell of Nazareth and his partners

1 The material for this portion on electric and gas supply has been furnished by Frank G. Keim, Esq., Superintendent of the Metropolitan Edison Company.

introduced the Easton to Wilkes-Barre stage coach line through Nazareth in 1825, a project followed in later years by the stage operated between Easton and Nazareth until 1891 by Daniel Deemer, William Dereamer, and Alfred Walter, and the line operated from 1867 to 1899 between Nazareth and Brodheads Station by Charles Miksch, Oscar Kemmerer and Jacob Hottle.

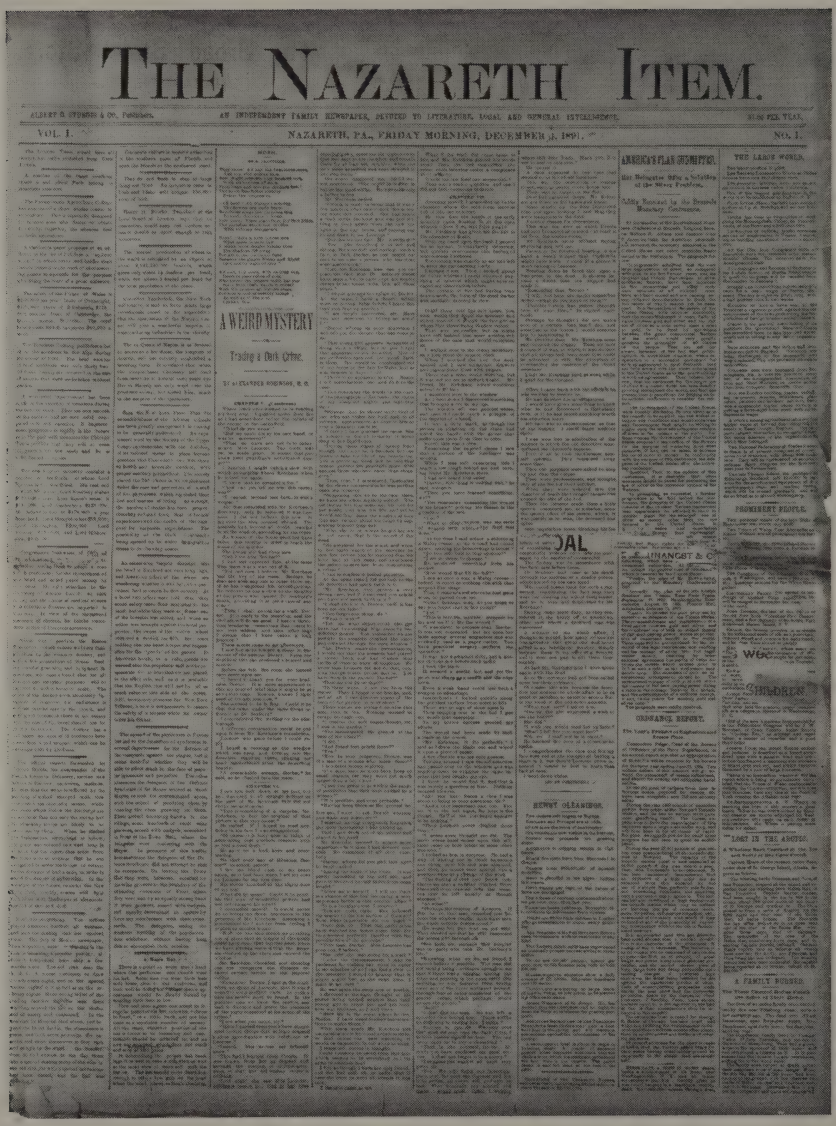
The first railroad connection for Nazareth with the outside world came in 1880 when the officers and stockholders of the new Bangor and Portland Railroad Company, founded the year before, incorporated the Bangor and Bath Railway Company to run through Nazareth and, within three months thereafter, October 16, 1880, merged the two companies into a new Bangor and Portland Railroad Company, having a trackage of about fifteen miles with Nazareth as one terminal. A year and a half later, on April 24, 1882, this company was merged with the Chapman and Lehigh Railway Company, another line owned by the same group of directors. Later this all became a part of the Delaware, Lackawanna and Western System.

In the meantime, in 1895, the Lehigh and New England Railroad had been incorporated to run from Slatington across the slate region of Pennsylvania and the New Jersey dairy section to the onion fields of Orange County, New York. While this line was progressing, the Northampton Railroad Company was incorporated in 1901 to serve the rapidly developing cement area from Bath over to Martin's Creek, where connection was made with both the Bangor and Portland Division of the Delaware, Lackawanna and Western, and the Bel-Del Division of the Pennsylvania Railroad. The Lehigh and New England now ran a connecting line to the Northampton Railroad from the main line near Wind Gap to Northampton Junction near Nazareth. Completed in 1902 this link handled freight traffic for Nazareth until in September, 1903, the Lehigh and New England Railroad purchased the Northampton Railroad Company, and, expanding the line from Bath to Martin's Creek, ran branches to all the cement plants. Thus a second railroad now ran into Nazareth.

The Lehigh and New England now expanded rapidly by purchasing defunct lines which gave it entry into Bethlehem and Tamaqua with the anthracite coal fields, as well as building branch lines into Catasauqua for its iron industry and, Palmerton for its zinc works, while in 1918, it built a branch line from Bethlehem to Allentown.

East Side of Main Street South of Circle—1820

East Side of Main Street South of Circle—1940



THE NAZARETH ITEM.

ALBERT G. STUDNER & CO., Publishers. AN INDEPENDENT FAMILY NEWSPAPER, DEVOTED TO LITERATURE, LOCAL AND GENERAL INTELLIGENCE. $1.00 PER YEAR.

VOL. I. NAZARETH, PA., FRIDAY MORNING, DECEMBER 4, 1891. No. 1.

A WEIRD MYSTERY

Trading a Dark Office.

AMERICA'S PLAN (SUMMITS).

THE LEGO WORKS.

PROMINENT PEOPLE.

LOST IN THE ASYLUM.

A FAMILY BURNED.

THE First Page of the First Issue of Nazareth's First English Newspaper

Nazareth thus has an excellent outlet for its produce to all parts of the nation as well as to the greater centers in the immediate environs.

While the freight connection with the outer world was thus cared for, passenger traffic was handled by the inauguration of electric railways. In 1899 the Bethlehem and Nazareth Passenger Railway Company received a franchise to operate in Nazareth; soon after a franchise was granted to the Nazareth Transit Company which transferred it in 1900 to the Northampton Central Street Railway Company and later to the Easton Transit Company, which abandoned service in 1920. In 1901 a line to Bangor, known as the Slate Belt Railway Company was given a franchise, subsequently transferred to the Bangor-Nazareth Transit Company, which suspended operations in 1925. A slightly different route to Easton had been opened by the Easton and Nazareth Street Railway Company in 1899, the franchise for which had been transferred to the Northampton Transit Company some years later, and had been discontinued about 1932. A line from Nazareth to Bath, known as the Allen Street Railway Company, began operations in 1905 but ceased in 1925. The only line to survive to the present period has been the Bethlehem and Nazareth Passenger Railway Company which was absorbed by the Lehigh Valley Transit Company, which operated a regular transit service to 1932 when the electric cars were superceded by an allied motor bus service. As long as these several lines existed, they also served to carry the United States Mails.[1]

V. BANKING

One of the paramount public services in a community is that of sound, conservative banking. Founded by a group of progressive citizens in June, 1897, with a modest capital of $50,000, the Nazareth National Bank, under the able leadership of four outstanding presidents, Jacob H. Holt, Thomas Cope, Mark T. Swartz, and Frank H. Schmidt, who has been with the bank since 1898, has grown through prosperity and despite adversity from a capital of $50,000 to one of $200,000, from surplus and profits of $6,673 to $821,384, and from deposits of $65,309 in 1898 to a total in 1938 of $5,128,657. Not the least among the achievements of this institution, known since October 23, 1929, as the Nazareth National

1 The material for this section on Transportation has been supplied by George Hahn, Esq.

Bank and Trust Company, has been the enviable record of regular dividends paid without interruption since 1899. Doing a full banking business in all phases, commercial, savings, trust, safe deposit, foreign exchange, and loan, the bank has twice moved from its first home at 62 S. Main Street, first in 1902 to 70-72 S. Main Street, and again in 1926 to its present location at the northwest corner of Main and Mauck Chunk Streets, where its staff of 18 members serves Nazareth well.[1]

Three years after the organization of the Nazareth National Bank, Alvin E. Frantz and a group of prominent citizens on September 29, 1900, organized the Second National Bank of Nazareth which opened for business at its present location, 114 S. Main Street, on March 11, 1901, with a capital of $50,000 and under the leadership of R. F. Babp as its first president. For the well-nigh four decades since that day, the bank has had but one other president, E. J. Unangst, who succeeded Mr. Babp in 1922, and under these two leaders and their loyal colleagues, it has grown from a capital of $50,000 to a present capital, surplus and undivided profits of $165,000; and from opening day deposits of $26,000 to present deposits of $1,600,000, with total resources of $1,750,000, with which to serve the community.[2]

VI. COMMUNICATIONS

A public service which has become quite as vital as Transportation is Communication, and Nazareth was just as prompt to accept the telephone as the steam railroad and the electric railway. "The Slate Belt Telephone and Telegraph Company of Northampton, Lehigh and Monroe Counties in the State of Pennsylvania" was chartered in 1896 and a group of leaders under Conrad Miller, the first president, and J. A. Miller as general manager pushed the project for almost three years before the borough fathers gave permission "to occupy the streets and highways of the borough with poles and wires as may be necessary for conducting its business". When the permission was granted early in 1899, fifty business and professional men immediately subscribed for a telephone service which expanded throughout the next three decades under the careful attention of operators like Mrs. Mame Bachman, the first oper-

[1] The material for this paragraph has been supplied by Frank H. Schmidt, Esq.

[2] The material for this paragraph has been supplied by George A. Sundberg, Esq.

ator who still resides in Nazareth. On November 1, 1927, the property was sold to the Lehigh Telephone Company which on April 1, 1930, was merged with the Bell Telephone Company of Pennsylvania. In 1896, when telephone service was inaugurated in Nazareth with fifty subscribers, Allentown was considered "long distance". Today, with nearly 1,200 telephones in Nazareth and over 3,300 calls handled daily by a regular staff of six operators, Nazareth can talk to the entire world.[1]

VII. THE PRESS

Where Transportation and Communication lead Nazareth into contact and relations with the outer world, the Gentlemen of the Fourth Estate bring the news of the world to Nazareth. Founded by Albert O. Sturgis, the late John F. Beitel and the late Dr. Thomas Cope on December 4, 1891, the Nazareth Item Publishing Company set out to do commercial printing and to publish a weekly newspaper, the *Nazareth Item.* Beginning with a scanty circulation of barely 500 copies the first year, the *Item,* through consistent adherence to high principles and the presentation of truthful, accurate news, expanded its circulation during the next quarter-century to the point where it entered over 4,000 homes. At the same time the commercial plant was expanded and, while eight craftsmen were steadily employed in the shop, a dozen rural correspondents roamed the countryside for news.

In December, 1917, the entire plant was sold to Joseph H. Rickert, operator of the Dragon Press, who consolidated the two firms into the one plant of the *Nazareth Item* at 48 S. Main Street, where in 1918 the company was incorporated with John A. Miller as president, M. T. Swartz as vice president, and Joseph H. Rickert as treasurer. By October, 1920, the company, employing eleven craftsmen and helpers, two town reporters and seventeen rural correspondents, had a weekly circulation of over 3,000 copies.

Again the call of progress was heeded and in 1927 the firm acquired much new material, greatly enlarged its productive capacity, and expanded the *Item* from a seven-column paper to an eight-column, eight-page weekly, with new makeup, new type and new appearance.

1 The material for this paragraph has been supplied by Don S. Nissley, Esq.

At this time Mr. Rickert became secretary and manager with the aid of W. F. Mertz, who had been assistant since 1920. On May 1, 1935, upon purchase of all outstanding stock, the company was reorganized with William F. Mertz as president and treasurer, and Joseph H. Rickert continuing as secretary until his death in 1939.

Without missing a single issue since its inception in 1891, the *Nazareth Item,* through strict adherence to its ideals of truth, justice, honesty, fairness and decency in all departments, and remaining politically independent, continues to seek to convey and portray the true American life and to be of unselfish public service in the best interests of all the people.[1]

[1] The material for this section has been supplied by William F. Mertz, Esq.

CHAPTER TWELVE

Agriculture

VITAL as are and have been all the modern forces of business and industry, of the arts and the professions, the foundations of Nazareth lie literally in the soil for the primary economic attribute of every colonial community was agriculture. And nowhere in all of American history was there a greater demonstration of the concept of co-operative farming for the common good than in the General Economy of Spangenberg as practiced on the Barony of Nazareth from 1745 to 1764. And despite all changes from a rural to an urban community, from domestic manufacture to industry and "big business", Nazareth still remains the heart of an agrarian section, the prosperity of which has become even greater with individual initiative and the passage of time.

Blessed beyond measure by the richness of the soil, by the abundance of produce and by a virtually complete absence of Indian depredations, the Barony provided a bountiful return for the farmers who, as private capitalists, began to sell their surplus crops as a regular matter of course. The effect of this prosperity was evident in two respects.

In the first place, Nazareth became the site of one of the earliest factories for agricultural implements when in 1864 Henry Brunner and William F. Rauch began to manufacture the "Excelsior Reaper" which was later taken over by John J. Unangst until the business was discontinued upon the destruction of the factory by fire. Despite the failure of this project as a business venture, this episode is noteworthy as Nazareth's contribution to the improvement of agricultural machinery.

The second effect of prosperity was evident in the migration to the borough of many men and maids from the farm who, by adding to the population of the borough and of other communities, were seriously depleting the manpower resources of the farms in the township.

But what the farms lost in numbers they gained in quality, in serious interest, and in a scientific approach to the chemistry of soil analysis and crop rotation. Thus in spite of a period of soil impoverishment during the last century, intelligent use of scientific aids to farming, such as improved machinery for both planting and cultivation, helped to keep the Nazareth acreage among the leaders in total yields. Not the least among modern contributions to better farming have been the labors of a leader in Nazareth.

I. THE WORK OF J. H. FULMER

It is only within the last quarter century that the need for horse power or ox power in tilling the soil has been overcome; and it was a Nazarene, Joseph H. Fulmer, who was a pioneer in the sale and use of tractors on farms.

The same individual turned to a revolution in type of crops and the uses thereof. With the passage of time more attention was necessarily paid to the type of grasses most suitable for grazing cattle and one of the most vital changes has come in the wider use of alfalfa as a substitute for hay. The deliberate introduction about a decade ago of alfalfa into this section, owing to its rich limestone soil, has made the environs of Nazareth the alfalfa center of the nation with about 8,000 acres planted within a radius of five miles from the town. Artificially cured and reduced to a fine meal, this alfalfa is shipped to the extent of over 25,000 tons per year, all over the eastern seaboard from Florida to Canada, and as far west as Chicago; and this one industry, giving employment to hundreds of men, does a business estimated at $750,000 every year.

But the greatest contribution of Nazareth to the advancement of agriculture lies in the Forage Crop Dehydrator, invented in 1925 after years of experimentation, by Mr. Fulmer, now president of the Fulmer Drier Company, a machine which successfully evaporates the moisture from alfalfa at a rate of 50 to 80 tons of dry alfalfa meal per day. From this as a core, there have been developed a hot plate drier for materials which will sift as they dry, such as sand and stone, and the Fulmer Patent Furnace which remains cool without in spite of great heat within. Thus in J. H. Fulmer has Nazareth contributed the man who was to make Horace Greeley's dream of a dehydrator for crops come true.[1]

[1] The material for this analysis of agriculture in Nazareth has been supplied by Walter Schlegel, Esq.

II. WILLOW DALE FARM

One of the outstanding examples of a thoroughly modern and scientifically operated project has been Willow Dale Farms, begun by the late Arthur G. Schmidt in the spring of 1928 on 110 acres of land, known as the Scheetz farm. That autumn saw the commencement of the dairy business for which Willow Dale Farms became famed, specializing in the Golden Guernsey Milk, particularly rich in butter fat content. By the ensuing spring of 1929, the acreage was increased to 250, and Thomas D. Kostenbader was employed as manager. For the next few years, with hay, wheat, corn and potatoes as the main crops, the business of the farm, particularly in milk, was greatly expanded with routes established in Easton, Bangor, Bethlehem and Allentown. A game preserve of thirty acres was now stocked with seven elk, sixteen deer, three South American mountain goats, fifteen buffalo, one llama and a quantity of rabbits and fox squirrels. With the passage of time the total cultivated area expanded to 4000 acres, much of it land that had lain idle and thus needed quite some capital outlay for proper productive preparation. On this acreage were planted 15,000 trees including fruit orchards, nut, pine and spruce trees. In addition, there could be found at one time on this interesting farm, 40 horses, 400 head of cattle, 1200 pigs, 250 sheep, 5000 turkeys, 500 ducks and 700 geese. Such expansion demanded the summer employment of over 100 people. In 1928 a modern dairy was built and in 1931 a dehydrator. In 1934 the dairy was enlarged to three times the original size and operations both of the dairy and the dehydrator were so greatly increased that the daily milk production attained a total of 3000 quarts while in 1935 5000 tons of alfalfa hay and meal were produced. Owing to the death of the owner, Arthur G. Schmidt, in September 1934, Willow Dale Farms went out of business upon settlement of the estate in March, 1935, but the dairy was taken over by Stocker Brothers, whose Guernsey Milk is distributed in Bethlehem and Nazareth by T. D. Kostenbader and Son, the production and distribution requiring a total staff of ten persons.[1]

[1] The material for this paragraph has been supplied by Thomas D. Kostenbader, Esq.

III. THE NAZARETH FAIR

One of the best ways to increase the efficiency of any endeavor is to expose oneself and one's labors to comparison and competition with others in the same field. In the era before automobiles made visits to other farms a commonplace occurrence, the annual excursion to a county fair was not only the sole means of intelligent comparisons but it was the one outing so eagerly anticipated by all the other members of the family. Spurred by the desire for competition in plowing and other types of farm work, a number of men joined to form the Northampton County Agricultural Society about 1852. For the first year or two meetings were held on farms where the competitions took place. In 1854 the first fair grounds were laid out on a plot extending from Main Street to Broad Street and from the present Park Street to the tracks of the Delaware, Lackawanna and Western Railroad. The first exhibition was held from September 26 to 28, 1855, when the gate receipts for three days attained a total of $1560. For the next 44 years this was the site of the annual exhibit, until a new site was obtained in 1899 by the purchase of 30 acres from Amandus Buss at the southwest corner of the Bath and Bethlehem pikes. This advantageous site remained the home of the fair for the next three decades until in 1930 the management, finding the event no longer profitable, decided to close this historic exhibition with a gala farewell which ran six days and four nights from August 26 to September 1, with the last two days devoted to automobile races. With the close of the fair the grounds were sold in 1931 to William K. Shimer, who was president of the fair at its close, and to whose estate the property now belongs.[1]

[1] The material for this section has been supplied by William K. Shimer and Richard Saeger, Esqs.

The World's First Successful Dehydrated Alfalfa Meal Plant
Built on Green Acre Farms, Nazareth, Pa., in 1925

Looking North on Main Street from Walnut Street—1899

Looking North on Main Street from Walnut Street—1940

CHAPTER THIRTEEN

Corporate Business and Industry

When in 1856 the Moravian Congregation retired from its control of a closed community, Nazareth had among its commercial and industrial organizations five institutions which were destined to survive into the twentieth century: The Boulton Gun Works, the Carriage Works, the Farmers' Mutual Fire Insurance Company, the musical instrument house of C. F. Martin and Co., Inc., and the Nazareth Planing Mill Company.

I. THE BOULTON GUN WORKS

The early history of William Henry's gun works in Nazareth, then at Jacobsburg, and finally at Boulton has been recorded on a previous page, where we have seen how William Henry, Jr., made excellent use of the opportunities presented by the War of 1812 and the Latin American revolutions which followed. Intensive efforts to improve his product severely strained the resources of William Henry, Jr., who in 1822 sold out to his son, John Joseph Henry, a native Nazarene, who soon established excellent business relations with such welcome clients as William B. Astor, president of the American Fur Company, who needed guns for the fur trade in Astoria, and Col. Samuel Colt, the revolver manufacturer of Paterson, N. J., and Hartford, Conn.

Upon John Joseph Henry's death in 1836, his son, James, succeeded to the proprietorship of the Boulton works which he was to control for the next thirty years, trying to meet all the demands which came for further guns in connection with the Civil War. Throughout this entire period the relationship between proprietor and employees was particularly close and each generation of the Henry family paid particular attention to continuing and safeguarding a relationship which was on so much higher a plane than that of merely master and men.[1]

[1] The information for this section has been supplied by William Henry, Esq.

II. THE CARRIAGE WORKS

Established by John C. Leibfried in 1848, in a building still standing on the east side of the square and in use as Stewart Kiefer's garage, the carriage works and blacksmith shop were in the family, first under John C. and Christian Henry Liebfried, his son, to 1867, and then on the latter's death, under Lovine Leibfried, until in 1874 the latter sold out to John H. Kreidler and Owen Michael.

In 1888 Michael sold out to Kreidler who a year or two later made three sleighs which he sold to a German representative of Martin's musical instruments company, named Zoebisch, who sent them home to Germany.

Owing to ill health Kreidler in 1905 sold the business to Max J. Ziegler and Morris D. Frable, who in 1908 moved the Nazareth Vehicle Works to Progress Avenue.

The modern trend toward automobiles now affected the situation and in 1916 Ziegler sold his share in the business to Frable who continued the carriage works in connection with the automobile business, for which in 1920 he built a garage at the southeast corner of Mauch Chunk and Church Streets, engaging solely in the automobile business until he sold out to Robert F. Ziegler, the present proprietor, in 1922.

It is proper to note, then, that the Carriage Works, owing to the march of time and the changes in transportation trends, gradually passed out around 1920.[1]

III. THE FARMERS' MUTUAL FIRE INSURANCE COMPANY OF NORTHAMPTON COUNTY

A keen sense of business, coupled with careful thrift and proper provision for possible hazards, has always been a Moravian attribute and a decade before they were willing to open the community to outsiders, a group of thirteen citizens had incorporated, on March 17, 1845, the Farmers' Mutual Fire Insurance Company of Northampton County, with by-laws in German and a strong group of officers who, since the first administration of Paul Siegfried from 1845 to 1852, have brought the company to its present proud position. Today under P. O. Hess, its President for over a decade, the

[1] The material for this section has been furnished by Morris D. Frable, Esq., and Jesse D. Kreidler, Esq.

Main Street Entrance

Race Track—Grand Stand—Fair House

Band Stand—Exhibit Building

Looking North on Main Street from Belvidere Street—1880

Looking North on Main Street from Belvidere Street—1940

C. F. Martin & Company—1859

C. F. Martin & Company—1940

company has 10,500 members, 11,300 policies in force, a total of $37,000,000 in insurance, and as of December 31, 1938, a surplus, balance, and reserve of $114,000.[1]

IV. C. F. MARTIN AND COMPANY, INC.

One of the finest products of German life has been the craftsman's guild, an organization the ideal of which was slow labor toward perfection rather than slipshod mass production. And nowhere was this more important than in the creation of stringed instruments.

When, then, in the dawn of the nineteenth century the cabinet makers of Mark Neukirchen in Saxony, led by a certain Christian Friedrich Martin, who had been foreman for Johann G. Stauffer, the great violin and guitar maker of Vienna, began to produce guitars, the violin makers' guild rose in wrath. Despite the quality of Martin's handicraft, the "musical instrument makers" proved so hostile that Christian Friedrich Martin in 1833 migrated to New York City where he spent the next six years striving to build up a business in spite of the panic of 1837.

But while business might be fairly good, life in New York left much to be desired and in 1839 Christian Friedrich Martin continued an old trade in a new environment at Cherry Hill near Nazareth. The next two decades brought orders from countless distant points such as Boston, Albany, Nashville, St. Louis, Vicksburg, Natchez and New Orleans, and the problem of freight shipments and railroad connections became acute. But his success permitted or rather compelled the insertion of this advertisement in the Baltimore *Olio* of January, 1850:

> C. F. Martin, Guitar Maker, respectfully informs the Musical public generally, that the great favor bestowed on him has induced him to enlarge his Factory, in order to supply the increasing demand for his instruments.

Martin's son, Christian Frederick, Jr., now began to take over the management of the business, but after the change in government determined to live within the borough.

In August 1857, young Martin bought the entire block on North

[1] The material for this section has been furnished by William D. Kunkle, Esq., Secretary of the Company.

Main Street between North and High Streets where, the following year he built not only the residence at the corner of Main and North Streets, but also a workshop directly behind it whither, in July 1859, the business was moved from Cherry Hill.

If Nazareth with its strong Moravian traditions was a musical center, then Nazareth would indeed be an ideal site for the manufacture of the Martin guitar; and so it proved to be. Even as other interests, the guitar market felt the boom of Civil War days and the panic of 1873. But Christian F. Martin had made ample preparations for that day. In 1867 he had formed a partnership with his son, C. F. Martin, Jr., and a nephew, Christian Frederick Hartmann, who had come over some time before from the old home town.

The founder of the firm died in 1873 and a little more than a decade later, in 1885, his son, Christian F., Jr., became sole owner. By this time recovery had set in and in 1887 he built an addition to the factory, but by the following November he was dead, and the company passed to the third and fourth generations, Frank H. Martin, born in 1866, and his sons, C. Frederick Martin, born in 1894, and Herbert K. Martin, born in 1896. The last named died in 1927 at the early age of 31, leaving his father, F. H. Martin, and his brother, C. Frederick Martin, in control of the corporation.

The death of C. F. Martin, Jr., in 1888 was followed by the panic of 1893 and the subsequent period of recovery during which the firm resolved to proclaim Nazareth, Pennsylvania, instead of New York City as its headquarters, on the guitars it produced. The turn of the century brought countless mandolin and guitar clubs; the banjo became popular; styles changed; modernity and competition assailed the traditions of an old firm; and then came the ukulele. Zithers and mandolins had been made in the 'seventies and 'nineties, but by 1915 samples of the ukuleles had gone forth to California and throughout the nation. This one craze alone necessitated three enlargements of the factory, in 1917, 1924, and 1925, to the extent that the banjo, which had been produced after 1921, was crowded out, but, as is so typical of the American people, by 1927 the ukulele craze had gone the way of miniature golf and mah jongg, and the House of C. F. Martin and Co., Inc., could return to its first and greatest product, the Martin Guitar.[1]

[1] The material for this section was supplied by Frank H. Martin, Esq.

V. THE NAZARETH PLANING MILL COMPANY

The last of the modern industries to have been founded in the days of the transition is the Nazareth Planing Mill Company, the lineal descendant of Henry Bruner's planing mill, begun in the late 1850's at a site on North Whitefield Street, above the the Nazareth Waist Company, where now stands the Loux home.

Bruner's mill was later sold to Solomon Shafer and John Beisel who in turn sold it to John Trumbower and Samuel Odenwelder. At a subsequent date these men sold the machinery to Asa Wunderly who moved it to the workshop of his father, John Wunderly, where Asa, with his sons, Robert and William, conducted the firm of Asa Wunderly and Sons.

In 1903, while a new plant was in course of erection at the present location, Prospect and Green Streets, the old mill was destroyed by fire.

In 1910 the mill, which had operated under steam power, was changed to electric power, but the bankruptcy of the partners ensued, and on March 14, 1911, a group of twelve prominent citizens incorporated as the Nazareth Planing Mill Company and operated the plant for the next thirteen years.

In 1924 the plant was equipped with modern individually driven machines and motors, and the following year brought reorganization as an entirely new company under the leadership of Edward J. and Elwood J. Unangst.[1]

VI. THE NAZARETH DIRECTORY OF 1860

By 1860 the transition had been fully accomplished and the obvious secularization of the community is evident in the type of merchant noted in the Borough Directory of that year.

In addition to the usual "baker and confectioner", "black and whitesmith", boot and shoe makers, cabinet makers, carpenter and builder, carriage and coach builder, coal company, country store, flour, grain and feed, hotel, Justice of the Peace, physician, tinsmith and store dealer, variety store, weaver and wheelwright, Nazareth in 1860 possessed a druggist, a hardware and cutlery store, a shop for harness, saddle and trunks, one for hats and caps, a millinery emporium, a tailor, a watchmaker and jeweller, and the following

[1] The material for this section has been supplied by Raymond Christman, Esq.

modern houses: a "segar dealer" in Reuben Nolf; Aaron Beisel's headquarters for "Lager Beer"; John Hauan, a "tobacconist"; and C. H. Cross, who was listed as a "Wine and Liquor Dealer". Whether intentional or not, the listing of C. H. Cross as dispenser of "fire-water" is followed in the directory by the last item of all, "Good Intent Engine Company".

VII. THE FARMERS' UNION MUTUAL FIRE INSURANCE COMPANY OF PENNSYLVANIA

Twenty years after the organization of the Farmers' Mutual Fire Insurance Company of Northampton County, a meeting of prominent citizens of Nazareth at the house of Philip Odenwelder on October 7, 1865, resolved to form a new mutual fire insurance company. On March 13, 1867, a charter was obtained through the assistance of Matthew S. Quay and a committee of State Senators and Representatives, and the company immediately began to write insurance. Since 1867 it has paid over $522,000 in fire losses and under the leadership of President Henry A. Miller of Northampton, Pa., and Secretary H. P. Yeisley of Nazareth continues to serve the community well.[1]

VIII. THE UNANGST FOUNDRY AND MACHINE SHOP

In the autumn of 1874, John J. Unangst began and early in 1875 completed a building, 40 by 80 feet, and two and a half stories high, to house his newly-established Foundry and Machine Shop, located on the south side of Belvidere Street between Whitefield and Cedar Streets.

All kinds of farm implements for this thriving agricultural district were manufactured and the business developed rapidly until on July 24, 1879, a fire, believed to be of incendiary origin, completely destroyed the plant at a loss of $35,000, thereby bringing to a sudden termination an enterprise of great possibilities. Mr. Unangst thereafter devoted his full attention to his store and the business was never re-established.[2]

IX. THE RITTER CARRIAGE FACTORY

Almost thirty years after John Leibfried had begun the first car-

[1] The material for this section has been supplied by H. P. Yeisley, Esq., Secretary of the Company.

[2] The material for this section has been furnished by Elwood J. Unangst, Esq.

Looking East on Centre Street from Church Street—1890

Looking East on Centre Street from Church Street—1940

A. WUNDERLY & BRO. CONTRACTORS & BUILDERS – 1884

Nazareth Planing Mill—1940

Looking South on Main Street from Prospect Street—1860

Looking South on Main Street from Prospect Street—1940

riage factory in Nazareth, William Frutchey and James Roth in 1876 began to operate another such factory in a partnership which survived until Frutchey's retirement a decade later. From 1886 to 1891 James Roth operated the factory alone while Frutchey conducted first a flour and feed store and then a livery stable.

In 1892 James Ritter took over the property where Roth's factory had been, at 213 S. Main Street. Eight years later he moved to 538-540 S. Main Street.

In 1913 Ritter added the agency for the Buick automobile, continuing both businesses until 1922 when, on building a garage, he discontinued the carriage business, but remained in the automobile business until 1928.[1]

X. THE CITIZENS' MUTUAL FIRE INSURANCE COMPANY OF NORTHAMPTON COUNTY

A third fire insurance company was chartered for the Nazareth community and environs on February 17, 1880, under the leadership of Edward Shimer of Martin's Creek. Accepting risks against fire, lightning and storm, the company has prospered and under its present president, Dr. E. S. Rosenberry, now serving 22 years, carries over $17,000,000 in insurance.[2]

XI. THE NAZARETH DIRECTORY OF 1885

A quarter century after that pioneer Nazareth Directory of 1860, another Directory appeared. It was, quite naturally, larger, the names were generally, if not quite different, at least those of another generation; but the chief interest lies in the new trends of occupation. In addition to the bakers and confectioners, the blacksmiths, boot and shoe makers and dealers, cabinet makers, carpet weavers, carriage builders, clothing merchants, dressmakers, a druggist, a dry goods merchant, flour, feed and grain dealers, grocers, harness and saddle makers, hatters, two Justices of the Peace, a livery stable, four physicians, a sash and blind maker, tailors, tinsmiths, and a wheelwright, Nazareth in 1885 had two barbers, a brick yard, a butcher, three undertakers in the persons of the three cabinetmakers, two cigar manufacturers instead of one "segar dealer", a dentist, a

1 The material for this section has been supplied by Mrs. Carrie Wetzel, daughter of William Frutchey, and James Ritter, Esq.

2 The material for this section has been furnished by Dr. E. S. Rosenberry, President of the Company.

guitar manufacturer, three hotels instead of one, a junk dealer, two lumber dealers, a machinist, a marble yard, three milliners instead of one, a nurseryman, painters and paperhangers, a photographer, and, last but not least, no longer a "wine and liquor dealer", but rather two "saloons".

The "old order" of the closed congregational community had indeed changed and Nazareth had become modern in a worldly sense as well as aesthetically and commercially.

XII. THE NAZARETH WAIST COMPANY

In the early spring of 1886 G. A. Schneebeli and Hans Jacob Nolde, two employees of Louis Kraemer in his woolen mills at Reading, Pa., determined, with their employer's whole-hearted support, to strike out for themselves in the manufacture of hosiery.

Mr. Schneebeli succeeded in interesting some citizens of Nazareth in the investment and on May 24, 1886, the Nazareth Waist Company was organized with Louis Kraemer as President, G. A. Schneebeli as Secretary and Manager, Hans Jacob Nolde as engineer, packer, and general handy man, and Henry Kraemer of Louis Kraemer's Stony Creek Mills as bookkeeper and mill help.

Beginning with men's half hose, the first stocking being knit on October 10, 1886, the firm prospered so that in 1887 Schneebeli proposed to add the manufacture of underwear, particularly women's shaped vests. At this time Henry Kraemer and Hans Jacob Nolde withdrew to open their own hosiery mill, which attained distinction as the Kraemer Hosiery Company.

Schneebeli therefore continued alone in developing the Nazareth Waist, the first children's knit waist for supporting undergarments and stockings. With his brother, M. W. Schneebeli, as the first salesman, the new firm prospered and was a pioneer in advertising its trademark—NAZARETH—throughout the United States and many foreign countries.

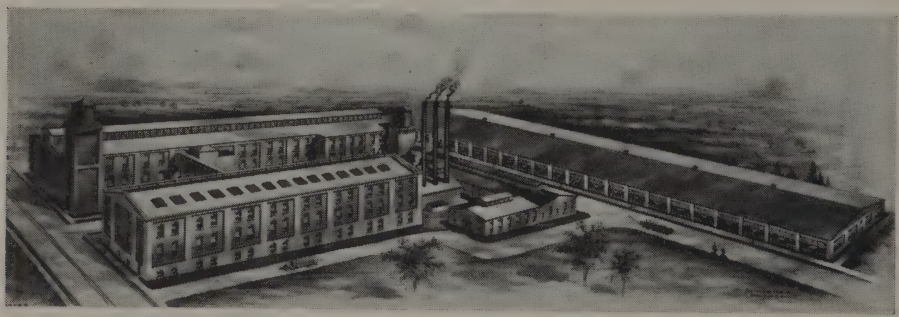
When in 1915 P. S. Trumbower became President and Manager, it was this courageous and wide-flung advertising, together with prompt adaptation to new styles which did so much to meet successfully the competition that has developed.

Today, with three additions to the mill, affording 110,000 square feet of available floor space in a completely modern environment the Nazareth Waist Company has 450 employees making 2500

Nazareth Waist Company—1885

Nazareth Waist Company—1940

H. Kraemer Hosiery Mill—1890



The Kraemer Hosiery Company—1940

dozen garments per day in 400 different styles, and carrying the trade name—NAZARETH—to all parts of the world in advertisements which appear in magazines the subscribers to which alone number nine million persons.[1]

XIII. THE KRAEMER HOSIERY COMPANY

When in 1887 Henry Kraemer and Hans Jacob Nolde left the Nazareth Waist Company, they purchased the old Nazareth Foundry and began the Kramer Hosiery Company with thirty-one employees, and a modest out-put.

In 1888 Nolde withdrew and returned to Reading, where he began the large and prosperous hosiery mill of Nolde and Horst, while Henry Kraemer continued in Nazareth alone.

The next year new, seamless, machinery was acquired from the Excelsior Machine Works of Connecticut, the number of employees was almost doubled, and the out-put was increased two and one-half times.

By 1894 the plant employed 285 persons. Soon after the building was enlarged and in 1897 further machinery was obtained from the Henry Herver Company of Allentown. Constant attention to details, experimentation and patent rights produced new developments in the dye-house and, in 1897 a patent for a singeing machine, while ladies' seamless stripes and lace hosiery proved to be useful innovations.

The close of the century brought with it great publicity for the Kraemer Company for it was a pioneer in the introduction of full-fashioned hose in 1899, importing machines from Germany at considerable expense. At the same time Calvin H. Hartzell perfected an attachment for the cylinder knitting machine wherewith to make double loose course and welt within the rib of the stocking. This was patented the next year at which time also an electric stop motion was added to the body rib machine.

The new century gave promise of great prosperity when in 1901 three more singeing machines were built and put into operation, and a new brick dwelling, for office, knitting, looping and storage use, was constructed north of the old building.

[1] The material for this section has been supplied by P. S. Trumbower, Esq., President of the Company.

But on Saturday evening, October 18, 1902, a devastating fire reduced all the physical properties of the Kraemer Hosiery Company to ashes. Nothing remained except industry and fortitude but these two attributes led to the prompt rebuilding of what is now plant No. 1, followed the next year by the present plant No. 2.

On August 8, 1907, the company was completely reorganized and incorporated under the name of the Kraemer Hosiery Company, with Arthur G. Schmidt as president, Frank H. Schmidt, vice-president, Carl C. Kraemer, secretary, and C. W. Schmidt, treasurer. Progress was rapid: In 1908 a new dye-house was built; the next year a forty by sixty-two feet addition to building No. 2 was erected, and twelve of the finest, newest and most efficient machines were imported from Germany to give the Kraemer Hosiery Company premier rank among the hosiery producers of the world. Further modernization came in 1911 in the installation of a sprinkler system.

A continual replacement or overhauling of old machinery marked the next decade and, following the war years, new buildings were promptly added. Building No. 5 was begun on April 8, 1921, and on September 6 full-fashioned machinery was set in operation. The same year saw the beginning of a fire-proof boiler house, Building No. 4, and five years later, in 1926, Building No. 5 received a substantial addition.

In all of these physical and visible achievements the spirit of Henry Kraemer and his brother, Carl, and the former's successor as President, Arthur G. Schmidt, has been constantly evident. Arthur Schmidt had become bookkeeper at the Kramer Hosiery upon his graduation from Nazareth High School in 1899 at the age of sixteen, and his subsequent contact while travelling for the company made him an ideal successor to Henry Kraemer upon the reorganization of the company in 1907, a post which he retained until his untimely death on September 22, 1934.

Today the Kraemer Hosiery Company—under the leadership of Arthur Schmidt's brothers, Victor R. Schmidt, his successor as President, and Frank H. Schmidt, still Vice-President, together with Calvin H. Hartzell, the Secretary and General Superintendent of the Corporation, and 572 citizens of the community who here find steady employment—constitutes a major asset to the Borough of Nazareth, not only in business done, and employment created, but

in the spirit of community pride and welfare which it so successfully engenders.[1]

XIV. THE NAZARETH CREAMERY AND DAIRY

The lineal ancestor of what today is known as the Nazareth Creamery and Dairy was a creamery begun at the corner of Walnut and Pine Streets in 1892 by Henry Kratz who maintained this establishment until April 1, 1904, when he sold out to James Meyers, who operated the business until July 16, 1921, when it was acquired by John D. Edelman who remained at this location until 1924 when he erected a modern creamery building at 250 E. Walnut Street, where, under the name of the Nazareth Creamery and Dairy, it is operated by Robert H. Edelman and seven employees, engaged in the manufacture and sale of all kinds of dairy products.[2]

XV. THE NAZARETH PAPER BOX COMPANY

According to local tradition the first paper box factory was begun in 1892 at 181 S. Whitefield Street by Oscar Kemmerer. Some years later he sold the business to Dr. O. D. Shafer who conducted it until January 1, 1924, when it passed into the hands of its present proprietor, F. D. Wood.

Despite a disastrous fire in 1935, the project has progressed and today employs twenty persons, chiefly women, to make the products which are sold throughout the environs of Nazareth and to a great extent in the shore resorts of New Jersey.[3]

XVI. THE NAZARETH STEAM LAUNDRY

Oscar Kemmerer, in conjunction with the box factory, also conducted a laundry which in 1902 was bought by Archibald Kresge who operated it until 1915 when it passed to E. E. Johnson who, with a staff of eight to ten aides, acts as proprietor today, at the same location, 165 S. Whitefield Street.[4]

XVII. GEIGER'S GREENHOUSES

In 1893 George R. Geiger came to Nazareth from Lancaster and built a home and a small greenhouse at what is now 22 Washington Street. Two years later he entered into partnership with William

[1] The material for this section has been supplied by Victor R. Schmidt, Esq., President of the Corporation.

[2] The material for this section was supplied by John D. Edelman, Esq.

[3] The material for this section was supplied by F. D. Wood, Esq.

[4] The material for this section was furnished by E. E. Johnson, Esq.

Leach of Lancaster and erected a substantial plant of eight greenhouses, a pot-shed and other equipment, on Mauch Chunk Street. Each greenhouse was 18 feet wide and 100 feet long; and four of these were soon lengthened to 150 feet each.

The partnership survived but a year for in 1896 Leach withdrew and Geiger began to specialize in carnations for the wholesale trade in Bethlehem and Philadelphia, paying some attention also to the Easter and other holiday flower trade.

Upon his death in January 1906, his widow, Mrs. Mary L. Geiger, continued the business until 1908 when Sydney Johnson and Walter Garland obtained a five-year lease until 1913, when the business was discontinued.[1]

XVIII. THE NAZARETH BUILDING AND LOAN ASSOCIATION

On January 20, 1893, a meeting of prominent citizens was held to form the Nazareth Building and Loan Association, at which Frank Kunkel was elected President and subscriptions for 100 shares of stock were received. On February 27 the capital stock issue was set at 5000 shares with a par value of $200 each. A Board of twelve Directors was chosen and on March 27 the charter was granted. Today, under the leadership of President P. S. Trumbower, and a strong Board of Directors, the Association, with assets of over $1,300,000 has become one of the strongest in Pennsylvania.[2]

XIV. SCHNEEBELI, TOWNSEND AND COMPANY

The manufacture of laces and edgings evoked the creation in 1894 by Gustav A. Schneebeli, H. S. Townsend, and Louis F. Kraemer, of Schneebeli, Townsend and Company.

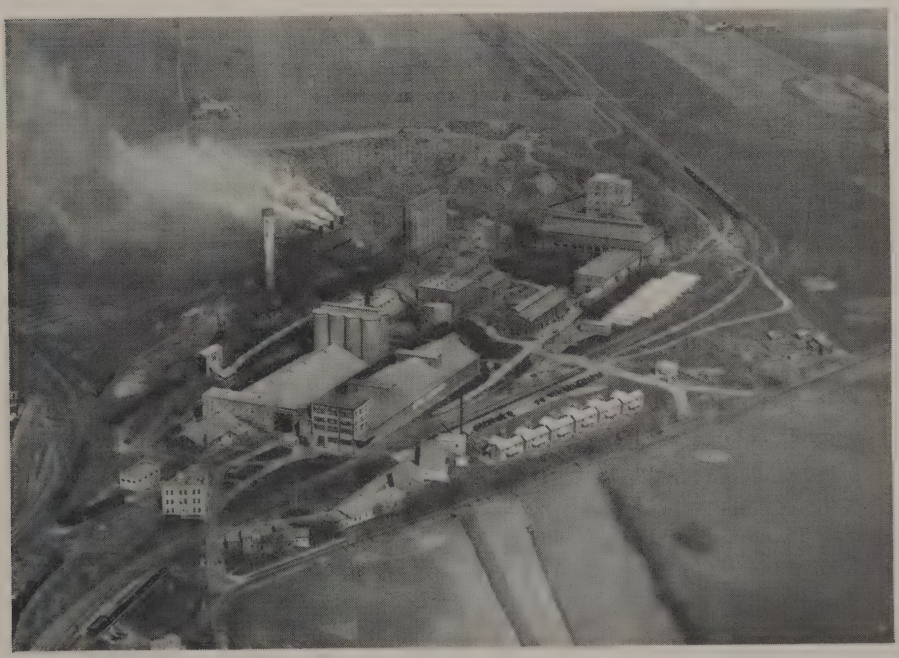
About 1897 Kraemer, Schneebeli, and M. W. Schneebeli organized Schneebeli Bros. and Company to manufacture La Forma or dress linings. A building was erected in 1898 on Whitefield Street and then was sold to the new firm of G. A. Schneebeli and Company, which had resulted from H. S. Townsend's retirement from Schneebeli, Townsend and Company. In 1899 the new firm moved into the building where they manufactured laces and edgings until 1917, when the business was discontinued.[3]

[1] The material for this section was supplied by the Rev. Charles D. Kreider.

[2] The material for this paragraph has been contributed by Charles W. K. Shafer, Esq., the Secretary of the Association.

[3] The material for this section has been supplied by E. J. Schneebeli, Esq.

Nazareth Cement Company—1900



Nazareth Cement Company—1940

XX. THE NAZARETH CEMENT COMPANY

Soon after David Saylor discovered the cement properties of the Lehigh Valley, in the closing years of the nineteenth century, a number of companies were organized for the exploitation of this new source of wealth.

Organized as the first company in the Nazareth district by a group which included the cement pioneers of Nazareth, Wm. B. Schaffer and Conrad Miller, the Nazareth Cement Company built "The Old Mill" in 1898 and made its first shipments early the following year as far west as Milwaukee and generally throughout the South. Beginning with seven small kilns, producing less than a thousand barrels per day, the company soon began a consistent expansion.

In 1901 the company passed into the hands of the present owners who by constant reinvestment and loyal labors of many employees have maintained its high standing. Additional land was acquired in 1919 and again in 1926 when the mill itself had just been virtually rebuilt, completely electrified, and brought up to date.

In 1925 the employees organized the Mutual Benefit Association which has been a vital factor in the spirit of the company.

One of the Nazareth Company's proud boasts is its safety programme the record of which has won for this body the Safety Trophy of the Portland Cement Association in 1930, 1931 and 1936, in which latter year the Company also won the Holmes Trophy, awarded annually by the United States Bureau of Mines, in a competition open to all types of industry, an award seldom won by a cement company.

Since 1929 the Company has lain wholly within the Borough limits where it has become an integral part of the Community. In making not only a light portland cement, but also a dark cement and, since 1931, a high-early-strength cement, NAZCO, the company estimates that in these four decades it has taken over ten million tons of rock or 35,000,000 barrels of cement from the quarry which, however, still holds 90,000,000 tons of high grade cement rock available for future use under the energetic leadership of its President, M. J. Warner, who since 1901 has been a Director.[1]

[1] The material for this section has been furnished by H. A. Reichenbach, Esq., General Superintendent of the Company.

XXI. THE PENN-DIXIE CEMENT CORPORATION

When shortly after the organization of the Nazareth Cement Company, William B. Schaffer, one of its founders, felt himself compelled by disagreement with the other directors, to retire from that venture, he turned to the promotion in 1900 of the Dexter-Portland Cement Company which began production in the following year. In this project Schaffer was joined by George E. Bartell, President of the Philadelphia Bourse or Stock Exchange, John A. Miller, who became Vice-President, and G. A. Schneebeli of the Nazareth Waist Company. When, as in the Nazareth Company, Schaffer shortly failed to agree and resigned, the others turned to John A. Miller for guidance and executive direction. The new organization throve and expanded to a size of 388 acres and a capacity of 1,300,000 barrels of cement.

In the meantime the Penn-Allen Cement Company had begun successful operations in Bath and, with the passage of time, plans were formulated for a merger which was consummated in 1926 by the emergence of the Pennsylvania-Dixie Cement Corporation with John A. Miller as President. The old Penn-Allen property of some 187 acres in Bath became Plant No. 5 of the new corporation; twenty-eight silos were built at Plant No. 4, thereby increasing the storage capacity to 300,000 barrels of Cement; tube mills were constructed to do secondary grinding in the finishing mill at Plant No. 5; and numerous similar improvements constantly kept the Pennsylvania-Dixie Corporation in the forefront of cement producers.

In May, 1927, the "Three Months Safety Campaigns" were inaugurated in the cement industry and so prosecuted that today only the tobacco industry surpasses cement in safety.

In 1928 the Penn-Dixie Corporation constructed an aerial tramway, extending over 10,000 feet from the quarry at Plant No. 4 to convey crushed rock to Plant No. 5.

Today, under President Miller and a skilled staff, the Pennsylvania-Dixie Corporation has an established reputation throughout both North and South, and extending into certain sections of the West, and wherever its product goes, there goes with it the news that it comes from Nazareth.[1]

[1] The material for this section has been furnished by C. T. Taylor, Esq.

XXII. THE LONE STAR CEMENT CORPORATION

Having helped to organize the Nazareth Cement Company and the Dexter-Portland Company, only to retire speedily from both, William B. Schaffer proceeded to organize the Phoenix Cement Company, located on a property due west of the Borough of Nazareth. Incorporated on July 14, 1899, as the Phoenix Company in honor, it was said, of Phoenixville, Pennsylvania, the home of one of the early stockholders, this company, with Jacob H. Beck of Nazareth as Temporary President, and Francis H. D. Banks of Philadelphia as the first regular President, and with Schaffer as Secretary, issued $75,000 worth of 8 per cent. Preferred Stock, $175,000 in Common Stock, and $60,000 worth of 6 per cent. Bonds.

In 1899 and 1900 the original plant of two six by sixty rotary kilns, with a capacity of 500 barrels per day was erected, and the first cement was made in June, 1900. Shortly thereafter two more kilns of identical size were added and four vertical kilns built to make Natural Cement.

Although production went on steadily, the records showed a high turnover in officeholders. On June 23, 1909, the Secretary of the Commonwealth of Pennsylvania certified a change of name to the Phoenix Portland Cement Company.

About 1911 four eight by one hundred kilns, with a capacity of about 2000 barrels per day, replaced the four six by sixty rotary kilns, and numerous other improvements, such as the installation of Emerick air separators and grinding mills, were made. The original plant was considerably rebuilt during 1911 and again in 1919, although it was not operated during the year before.

Upon its purchase in 1928 by the Lone Star Cement Corporation of Dallas, Texas, the Phoenix plant became the Pennsylvania Division and under Edmund C. Champion as Superintendent since 1929 has been thoroughly modernized and enlarged to a capacity of over 5000 barrels per day.

It is interesting to note that at the turn of the century a group of men, some of whom were connected with the Phoenix Company, incorporated the Imperial Portland Cement Company which purchased a considerable acreage within the limits of the old Barony of Nazareth near Christian Spring. Although no plant was built, a quarry was opened which furnished high lime cement rock to the Phoenix plant for some years prior to 1921. Included in the tract

was the historic old Spring which, with the house over it, has been preserved by the Lone Star Cement Corporation which now owns the entire property.[1]

XXIII. THE SNYDER MILLING COMPANY

Organized in 1899 by Milton Flory of Bangor and operated for three years as a grain elevator and feed store by Sam Flory, the Flory Milling Company was successively conducted by William Hootmacher from 1902 to 1906, John Achenbach from 1906 to 1910 with Dr. M. J. Stover as delivery assistant, and Thomas E. Snyder from 1910 to 1927.

Under Snyder's energetic management the building was enlarged and its equipment greatly expanded. Upon his retirement in May, 1927, his son, A. Russell Snyder, assumed full control and immediately began a constant installation of new, modern equipment, attaining a climax in 1934 with the purchase of the adjoining property owned by George and Kemmerer, bakers. The plant thus affords over 12,000 square feet of floor space, capable of storing over eleven carloads of feed and 21,000 bushels of grain.

On December 28, 1939, A. Russell Snyder purchased the entire plant from the Flory Milling Company and renamed the firm, the Snyder Milling Company.

Today, with continued modernizing of equipment, the plant is operating at full capacity, employing nine men and using three trucks of one, five and seven tons capacity, respectively, to make deliveries throughout the surrounding territory. Its annual grain purchases from local farmers amount to about 110,000 bushels, and the plant manufactures approximately 3,700 tons of feed per year which is consumed within a radius of thirty miles.[2]

XXIV. THE TRUMBOWER COMPANY

The last of the important industries to be founded before the turn of the century, The Trumbower Company, had its origin in the purchase by Peter S. Trumbower of the Charles Miksch coal yard along the Tatamy Road, on August 15, 1899.

When in 1902 the Lehigh and New England Railroad built a siding and coal pockets on the Easton Road, Mr. Trumbower leased

[1] The material for this section has been supplied by E. C. Champion, Esq., Superintendent of the Pennsylvania Division of the Corporation.

[2] The material for this section has been furnished by A. Russell Snyder, Esq.

that property and began a business there in September of that year, continuing both interests until the Delaware, Lackawanna, and Western Railroad abandoned its Tatamy Road siding when he concentrated on the Easton Road business, gradually expanding it to include lumber, crushed stone and building materials.

Desirous of retiring from these interests, Mr. Trumbower on January 1, 1916, sold the business to two employees, Andrew G. Kern and William J. Santee, who incorporated it as "The Trumbower Company", with the former as president and the latter as secretary and treasurer.[1]

XXV. THE NAZARETH FOUNDRY AND MACHINE COMPANY

The Nazareth Foundry and Machine Company was founded with a capital of $50,000 by Conrad Miller, its first president, in 1901 at the corner of Broad Street and Easton Road. Upon his death Conrad Miller was succeeded by his son, John A. Miller, who guided the company affairs in the manufacture of sugar machinery from cane-crushers to refining vats, cement stone crushers, conveyors and storage bins for cement mills, air-conditioning units and various types of steel and iron castings.

In July, 1917, the business was sold to the Kelvin Engineering Company of New York, while in 1930 the sheet metal and fabricating unit was sold to George Smith and the property as a whole was sold to Peter Trumbower.[2]

XXVI. THE BATES VALVE BAG CORPORATION

In 1902 A. M. Bates, as President of the Bates Valve Bag Company, introduced the use of the Bates Filling Machines into the cement industry in the Lehigh Valley. With the ever-widening use of its product, this company in 1916 opened a service station in Nazareth for parts and supplies needed by all companies using Bates Filling Machines.

By 1925 the demand for this multi-wall bag had become so universal that the need for a factory was apparent and Nazareth, of course, was its logical site. A building was begun in the autumn of 1925 on a site chosen by A. M. Bates, D. A. Fleischman, and H. S.

1 The material for this section has been supplied by Andrew G. Kern, Esq., President of the Company.

2 The material for this section has been furnished by William H. Snyder, Esq.

Hangen; by January 1926, it was ready for machinery; and in February bag manufacture was actually begun.

Despite the effect of President Bates' death in 1928, the first year's operation soon indicated the inadequate floor space in the first unit which necessitated the erection in 1927 of an addition of ten thousand square feet. Further additions of 20,000 square feet ensued toward the close of 1937 and the early part of 1938 making the present floor area 50,000 square feet, available for all the storage and equipment needed to handle the custom of this area.

An additional unit of machinery was secured in 1939 and today the size of the plant clearly indicates the value of Nazareth as a permanent location for the Bates Valve Bag Corporation.[1]

XXVII. THE HERCULES CEMENT CORPORATION

In 1905 Dr. Irving A. Bachman, who had been a chemist for the Nazareth Cement Company, but had moved to California, prepared plans for the erection in this district of a six thousand barrel cement plant similar to the Santa Cruz Portland Cement Company which he and William J. Dingee were operating at Davenport, California. It was Dr. Bachman's plan to merge this proposed Atlantic Portland Cement Company with the Northampton Portland Cement Company of Stockertown and operate both under one management.

Construction of the Atlantic Plant was begun in the fall of 1906 with buildings of stone and structural steel, and machinery of the latest type and design. At the same time Dr. Bachman purchased the Northampton Portland Cement Company.

Work on the Atlantic Plant was progressing rapidly when the panic of 1907 made the sale of sufficient bonds for adequate capital impossible, and in 1908, with the plant approximately three quarters completed, all work thereon ceased.

Morris Kind and a group of associates thereupon purchased the plant at the bondholders' sale and completed its erection so as to commence operations as the Hercules Cement Corporation in July 1917.

The latter organization, under the leadership of Morris Kind, completely modernized its plant in 1925 at a cost of over $1,000,000, and upon the death of Mr. Kind in 1933, continued its expansive policy under its new leader, Joseph Brobston, who had been Vice-

[1] The material for this section has been supplied by Joseph M. Harnit, Esq., Manager of the Bag Manufacturing Division of the Corporation.

President in 1933, and since 1937 has been President and General Manager of the Corporation.[1]

XXVIII. THE NAZARETH BURIAL VAULT COMPANY

Taking full advantage of the regional supply of cement, Harry Seyfried in 1907, at the southeast corner of the Square, began the construction of cement burial vaults, the first, it is believed, in the United States, under the name of the Nazareth Cement Burial Vault and Construction Company.

In 1928 the business was purchased by Thomas Weil who subsequently moved it to South Green Street, where he conducted the business until his death in 1936.

Under its present title of the Nazareth Burial Vault Company, the organization, with Kenneth Lauer as manager, manufactures concrete vaults, deals in all kinds of steel, iron, zinc, and copper vaults, and supplies chapel tents, lowering devices and greens to morticians.[2]

XXIX. THE NAZARETH SILK MILL

In February 1913, Samuel B. McCollum and Frank M. Post of Paterson, New Jersey, sent Anton C. Bramer to open a silk mill in Nazareth as the third of a chain owned by this company. For the following eighteen years the plant operated on full time but closed on January 1, 1931.

At this time the firm name of McCollum and Post was dropped and the plant was taken over by Clements and Company of East Stroudsburg, under whom it continued for three more years. Despite the cooperation of Upper Nazareth Township, which waived taxes on the land for a ten-year period, the plant was again closed in 1934, only to be operated for two more years by the Edward Silk Company which finally closed it in 1936.[3]

XXX. THE NAZARETH ARTIFICIAL ICE COMPANY, INC.

Fifteen years passed before another major industry was begun in the creation, in June 1928, of the Nazareth Artificial Ice Company, Inc., which was founded at the southwest corner of Walnut and

1 The material for this section has been supplied by H. A. Schaffer, Esq., concerning the Atlantic Portland Cement Company, and C. R. MacCarey, Esq., Purchasing Agent of the Hercules Cement Corporation.

2 The material for this section has been furnished by W. Calvin Nickel, Esq.

3 The material for this section has been supplied by Nelson F. J. Bramer, Esq.

Pine Streets, by Palmer J. Young, President; John D. Edelman, Secretary and Treasurer; and Alvin F. Stem as Manager.[1]

XXXI. THE NAZARETH STEEL FABRICATORS

The passing of the old Nazareth Foundry and Machine Company had thrown a large number of men out of work, among whom were Howard J. Edelman of Kerndale, just south of Nazareth, Harry E. Ackerman of Easton, and George A. Smith of Nazareth.

Despite the severity of the depression, then at its worst point, these three men early in 1932 purchased that part of the old plant known as the Sheet Metal Shop, and on May 18, 1932, began operations which so expanded that today they employ forty men with an approximate payroll of $40,000 per year.

Under the leadership of George A. Smith as General Manager and Howard Edelman and Harry Ackerman as shop foremen, the business grew so rapidly that in 1937 a doubled floor space was secured by means of extensive alterations and additions.

Although much of the business is derived from local sources, orders for steel hoppers, dust collectors, bucket elevators, handrailings, pipes, chutes, bins, and the like, have been shipped to the Pacific Coast and to Gulf ports, as well as export orders to Scotland, Hawaii, Central and South America.[2]

XXXII. THE NAZARETH FACE BRICK COMPANY

Successor to the Nazareth Brick Company, the Non Pareil Brick Company and a host of small brick plants of bygone days, the Nazareth Face Brick Company was incorporated in 1934 for the purpose of producing fifteen million deep red face brick per year from clay sweetened by the underlying lime deposit.[3]

XXXIII. THE NAZARETH PANTS COMPANY

Opened as recently as November 10, 1939, in Carlo Hall, 310 Black Rock Street, Nazareth's newest industry is the Nazareth Pants Company which, under the guidance of Mr. J. Riccobono and his son, specializes in the manufacture of uniform specialties, pants, breeches and jodhpurs.[4]

[1] The material for this section has been supplied by John D. Edelman, Esq., Secretary of the Company.

[2] The material for this section has been supplied by George A. Smith, Esq., Manager of the Company.

[3] The material for this section has been furnished by Herbert C. Rafetto, Esq., President of the Company.

[4] The material for this section has been supplied by J. Riccobono, Esq.

CHAPTER FOURTEEN

Patriotic Societies

I. NAZARETH AND THE CIVIL WAR

DESPITE the pacifist tendencies of the Moravian founders of Nazareth, the brethren of those courageous souls who preferred migration to Pennsylvania to fighting the Spaniard in Georgia, the patriotism of the citizenry of Nazareth was amply evident during the American Revolution in their generous ministry of healing and service of supply.

By 1812, five men from the vicinity of Nazareth were found in the American lists, three of whom are buried in Nazareth cemeteries. Although there is no mention of the Mexican War, the great internecine struggle of the Civil War found Nazareth no longer inhibited by the Moravian control of the community, and the roll of veterans who gave their lives for the Union while serving with the 153rd Regiment, Pennsylvnia Volunteers, and other arms of the services is impressive. Thirty years later, seven more names were added to the roll of Nazareth's heroes, those of three men who served against Spain with the old Fourth Regiment of Pennsylvania Volunteers, two with the Seventh United States Infantry, one with the Seventh United States Cavalry, and one in the Marine Corps.

II. THE SONS OF VETERANS AND THE AUXILIARY

As a sequel to the Civil War, Nazareth, although it never had a Grand Army Post, by 1901 was ready to receive Captain Owen Rice Camp, No. 20, of the Sons of Veterans, which was organized by Past Commander-in-Chief S. S. Horn of Camp 233, Easton, on June 25, 1901, with 51 charter members of whom seven still remain affiliated with the Camp.[1]

[1] The material for this paragraph has been supplied by the members of the Historical Committee of Captain Owen Rice Camp, No. 20:- Percy L. Roth, Elwood Pittenger, Elmer W. Abel, and Leslie E. Abel.

Twenty years later, on January 7, 1921, a Sons of Veterans Auxiliary was organized with a membership of 77 women.[1]

III. NAZARETH AND THE WORLD WAR

Although no organization of Spanish-American War Veterans exists in Nazareth, the community was prompt to recognize its obligation toward the large number who served in the World War. Approximately 225 young men left Nazareth for the service of their country, of whom more than 100 served overseas, while about 25 served in the Navy, five with the Marines, and the balance in the Army on this side. Taking part in all the major engagements, particularly in the Argonne and at Verdun, fully five percent of the Nazareth boys were wounded and ten percent were gassed. Eleven sons of Nazareth, born of Slavish or Pennsylvania German parents, Catholic or Protestant, Lutheran or Reformed in faith, but Americans all in their sacrificial devotion to their country, gave their lives in action: Harold V. Knecht, the first to fall; then, a few hours after, Clayton Kaiser; and then, Monroe Bill, Newberry Billheimer, David Dornblaser, Eugene Hariegle, Edgar Pettit, Clinton Schoch, Thomas Shea, Emory Smith, and John Williams. May these names live in the Annals of Nazareth throughout all time!

IV. THE AMERICAN LEGION

Within ten months after war had been declared, the War Mothers organization had been chartered on December 10, 1917; on October 14, 1919, a group of veterans applied for a temporary charter for a Legion Post, which was granted on October 29; the first meeting, with Charles Schmidt as Commander and E. H. Jones as Adjutant, was held in the Y. M. C. A. on November 21; and on December 11, 1919, the permanent charter was granted, to "The Harold V. Knecht Post, No. 415, of the American Legion" in Nazareth. Since then the Post has made rapid progress. On April 5, 1920, a committee was appointed for the formation of a Ladies' Auxiliary; on July 19 of that year the Colors were presented to the Post by the community; and that autumn, on November 11, Nazareth witnessed its first Armistice Day Parade. Three years later, on July 25, 1923, the Ladies' Auxiliary was chartered, and on November 11, 1925, the second Armistice Day Parade, this time

[1] The material for this statement has been furnished by Effie J. Williamson, Carrie Hagenbuch and Carrie Holland.

a Northampton County affair, was staged. At regular intervals the Post progressed in size and scope of activities; on December 6, 1927, a Drum and Bugle Corps was organized; on October 6, 1931, the Post was incorporated; and on January 26, 1934, the Sons of the American Legion were chartered in Nazareth. All that was needed now was a home and on December 4, 1934, a house was purchased, where the Legion held its first meeting on April 2, 1935, where cannon were placed on the grounds on September 10 of that year and where dedication exercises took place on September 14. After an interval of eleven years, Nazareth again welcomed the Northampton County Armistice Day Parade on November 11, 1936; on September 3, 1937, the Post Home Association was incorporated; and in January 1938, the Post organized a Junior Drum and Bugle Corps. In every move for the welfare of Nazareth the Harold V. Knecht Post, No. 415, of the American Legion has done its share and has made its presence felt as an influence for all that is good.[1]

V. SONS OF THE AMERICAN LEGION

As an organization in its own right, Squadron No. 415, Sons of the American Legion, chartered on January 26, 1934, with 39 active members, is a branch of a national organization which, through its Junior baseball teams, Drum and Bugle Corps, Rifle teams and other competitive programs has done much to foster the youth movement in the United States, and to preserve unto the years to come the heritage for which their fathers fought. Under the leadership of Carl Fry, Ephraim Moyer, Donald Metz, and Wallace Keen, Jr., and with the able tutelage of Luther D. Clewell, George Hartzell, Wallace Keen, Sr., and Peter Trapp, as Legion Advisors, the Nazareth Squadron has done much to perpetuate the memory and good works of the Legion, itself.[2]

VI. THE BOY SCOUTS

Older in age than the Sons of the Legion and the ancestor of boy's work is the Boy Scout Movement which had its inception in Nazareth during the hey day of Nazareth Hall Military Academy,

1 The information for these sections on the American Legion in Nazareth and the war record of its members has been supplied by the Post Adjutant, Luther D. Clewell, Esq.

2 The material for this section has been supplied by Kersey R. Dever, Esq.

where, in 1911, the late Major H. J. F. Reusswig, then an instructor, organized Troop Veteran 1. Meeting at Nazareth Hall and sponsored by the Moravian Church, this troop under Major Reusswig early began to win premier awards in scout competitions, an achievement which continued upon their leader's temporary absence from 1917 to 1919, when Messrs. C. F. Martin and C. F. Bennington acted as scoutmasters, and which was renewed during the four succeeding years under Major Reusswig. Owing to the closing of Nazareth Hall the troop moved, first to the Moravian Church and then in 1922 to the Nazareth Y. M. C. A., where its headquarters remained until they began to meet in St. John's Reformed Church where they are today. When in 1923 the Y. M. C. A. assumed sponsorship of the troop, the Rev. George Bahnsen served for a year as scoutmaster until he was succeeded in 1924 by the beloved leader, Elmer F. Snyder, who for the next fifteen years, under the sponsorship of the Lions' Club of Nazareth, brought national recognition to Nazareth for its scout work, and himself became District Scout Commissioner.

In 1926 Troop 1 was received into the Easton Council of Boy Scouts as Troop No. 32, and since that event the first Nazareth troop has captured the following awards: Two silver loving cups awarded by the Easton Council to the highest rated troop in the district and also to that troop having the highest percentage; the efficiency cup of 1928 at Camp Weygadt, the Easton Camp near the Delaware Water Gap; the banner of the third region jamboree at Treasure Island in 1927, at Gettysburg in 1928, and at Valley Forge in 1929, the latter with a record of 925 points out of a possible thousand. This record was fully sustained in sports; at Pen Argyl in 1929 the troop won three first places; the next year at Nazareth, four; and at the annual council field meet at Bangor in 1930, seven firsts and one second place. In one summer encampment at Camp Weygadt, the troop won five banners for efficiency and service; and seven members of the troop, including Scoutmaster Snyder, received the highest award, the rank of eagle scout. Scoutmaster Snyder retired in February 1939, having led a total of over 500 boys in these fifteen years, and the troop of 50 scouts welcomed John C. Allen, Jr., as his successor to carry on the principles so firmly implanted in the Scouts of Nazareth.

Great as were the achievements of this troop, their greatest service lay in the inspiration afforded to others in Nazareth and

vicinity to form new troops. In January 1930, Troop 79 was organized by Frederick Hunt at St. John's Lutheran Church, where 64 boys were members since 1934, with a present roll of 33 under Theodore Schaeffer. In December 1932, Gilbert Bastian and a group of citizens in Tatamy began Troop 44 which, with 15 members at present under Scoutmaster William Marshall, has since 1934 served 34 boys. Under the leadership of Joseph Payonk, Jr., the Holy Family Catholic Church in April 1937, began Troop 43 which, consisting now of 30 registered Scouts, has served 37 boys in the three years of its existence. In a manner similar to that of Tatamy, the Men's Brotherhood of Evangelical and Reformed Churches of Belfast in September 1937, under the leadership of Marlyn A. Rader and Ralph Rader, organized Troop 42, which has served 15 boys, of whom 13 are registered members at present. The newest troop in the district is Troop 45 of Hecktown, affiliated with the Odd Fellows' Lodge of Newburg. Organized by Truman Bittenbender in November 1937, the troop still retains 33 of the 35 Scouts who at any time were members. Thus has the influence of that first troop, formed in Nazareth almost three decades ago, gone forth to aid Scouting in the community.[1]

VII. THE GIRL SCOUTS

For over fifteen years the one Boy Scout Troop was the only scouting organization in Nazareth, but in the spring of 1927, five girls met at the home of Mildred Haubert Power to plan a Girl Scout organization. Securing the interest of Mrs. Robert Giering, wife of the Moravian Minister of Schoeneck, who had herself done Scout work at Emmaus, the group met weekly at their leader's home, and with the acquisition of three more girls, formally organized a troop which, upon completion of the necessary requirements, became a troop of Tenderfoot Scouts. Owing to Mrs. Giering's retirement, owing to ill health, in the fall of 1927, Miss Harriet Henry temporarily took over the troop which now met at the Y. M. C. A. The next spring Miss G. Elizabeth Bahnsen became leader, with Miss Henry as her assistant, and the first public appearance in uniform of what was known as the Lone Troop came in the Memorial Day parade of 1928. That summer the troop spent a week in camp at Greentown in the Poconos and this so enticed other girls in Naza-

1 The material for this section has been supplied by Elmer F. Snyder, Esq.

reth that another troop was formed during the winter of 1928-1929 with Miss Henry as Captain of one troop, meeting after school in the Moravian Church, and Miss Bahnsen guiding the other troop at evening meetings in the same place.

These troops remained Lone Girl Scout Troops until Bethlehem's newly incorporated Council accepted them, but in 1927 a small group of interested women formed a Council for Nazareth with Miss Mary Wunderly as Commisisoner; Mrs. Rosyln Fortuin, Deputy Commissioner; Mrs. Walter J. Scutt, Secretary; and Mrs. Edward Cassler, Treasurer. Under the inspiration of home rule, the first Brownie Pack was organized in September 1927, with Miss Mary Wunderly as Brown Owl and Miss Grace Breinig as Tawny Owl. By November the number of Browies necessitated the institution of a new pack under the guidance of Miss Anna Beitel and Mrs. Carl Beitel. Within a year the demand for new troops and packs had compelled the operation of five Scout Troops and four Brownie Packs, a number which in turn compelled the renting of a common meeting room to be used at specified hours, and the preparation of adequately trained leaders. By January of 1939 the Council had instituted a two weeks' Group Leadership Training Course. The summer of 1939 found the Council prepared to welcome Girl Scouts to a Day Camp at Black Rock where, for a week in "Camp Winding Rock", fifty girls enjoyed the usual activities under the guidance of Miss Grace Breinig whom the Council had previously sent for training to Camp Edith Macy. Today a new troop is in the making so that, in a little over a decade, Girl Scouting in Nazareth has grown from the eight girls of that first Lone Troop to more than 150 girls, comprising six Girl Scout Troops and four Brownie Packs. Thus does Nazareth care for the girls who will be the leaders in her womanhood of tomorrow.[1]

[1] The material for this section has been supplied by Mrs. Maggie Heyer.

CHAPTER FIFTEEN

Fraternal Orders and Social Organizations

WHEN almost a century ago Alfred Tennyson, in his poem, *Locksley Hall,* envisioned the future, he sang of that utopian age

> "When the war drums throb no longer
> And the battle flags are furled
> In the Parliament of Man,
> The Federation of the World",

the key to which lies in the one eternal ideal of the brotherhood of man under the Fatherhood of God.

This concept of the brotherhood of man has been the major motive in the instigation and initiation of every fraternal order and whatever other attributes or principles an organization may proclaim, Fellowship, together with the ideal of brotherly aid in time of need, remains the great desideratum of mankind.

I. THE ORDER OF UNITED AMERICAN MECHANICS

The first fraternal order to establish a local body in Nazareth was the Order of United American Mechanics which courageously invaded the closed Moravian community in 1848 when on May 4 the State Council of Pennsylvania granted a charter to Nazareth Council, No. 100, composed of C. H. Clewell, William F. Rauch, William F. Nolf, H. F. Kinginger, Robert Clewell, Alex Steiner and William F. Beitel. For over ninety years this order has upheld its principles of Honesty, Industry, Sobriety and pure Americanism, and has ministered to its members, buried its dead, and served the community in many capacities. Today, under the leadership of E. J. Navarre and his colleagues, the Nazareth Council looks forward eagerly toward its own centennial as a potent factor in the fraternal life of Nazareth.[1]

[1] The material for this paragraph was supplied by Max M. Schmuekle, Esq.

II. THE KNIGHTS OF THE GOLDEN EAGLE

Over four decades elapsed before Nazareth again welcomed a fraternal order. Nazareth Castle, No. 396, Knights of the Golden Eagle, was organized on October 30, 1890, with forty charter members meeting in what was then Kinginger's Bakery. Under the guidance of E. E. Hummel and Janking Hill of Reading, as organizers, the charter group chose J. R. Reinheimer as Past Chief and F. B. Abel as Noble Chief to arrange a successful institution night on November 14, 1890. For almost half a century this order has striven successfully to uphold their motto, "Fidelity, Valor and Honor", and to provide for good fellowship; and it is a matter of proper pride to all the members that their present clerk of the Exchequer, Robert L. Hoch, has served in this capacity for the past forty years. Under his guidance and the leadership of Whealer Haldeman, Past Chief, and V. A. Christman, Noble Chief, together with their efficient aides, the Knights of the Golden Eagle today occupy a prominent place in the fraternal history of Nazareth.[1]

III. THE ODD FELLOWS

On March 30, 1897, a group of forty-five men, of whom ten survive today, received a charter from the Grand Lodge of Pennsylvania, constituting them Nazareth Lodge, No. 1099, Independent Order of Odd Fellows; under the leadership of Harry Clewell as Noble Grand; Fred Wunderly as Vice Grand; Robert Wunderly, Secretary; and Alvin Frantz, Treasurer. The order prospered and grew to such an extent that, on its twenty-fifth anniversary in 1922 there was organized an Odd Fellows' Hall Association for the express purpose of erecting and maintaining the Odd Fellows' Building, which rose on Belvidere Street in 1925. Today, under the present officers headed by Lloyd Graver as Noble Grand, this lodge has approximately 400 members and takes a leading part in the affairs of both the order and the community.[2]

IV. THE LADIES OF THE GOLDEN EAGLE

Not until the very close of the nineteenth century did an organization for the ladies appear in Nazareth, for it was on November 29, 1900, just one month before the dawn of the new century, that

[1] The material for this section has been supplied by Robert L. Hoch, Esq.

[2] The material for this section has been furnished by LeRoy G. Peters, Esq., Recording Secretary of the Nazareth Lodge of Odd Fellows.

Allen Temple, No. 42, of Allentown, and Iona Temple, No. 74, of Bethlehem, joined in instituting Nazareth Temple, No. 10, Ladies of the Golden Eagle, with a charter membership of twenty ladies. Led by Martha Reinheimer as Past Templar and Laura Kirkendall as Noble Templar, the society flourished in many ways. During the past forty years it has become one of the outstanding Temples in financial standing in Pennsylvania and has furnished various members as Grand Lodge or District officers. Thus the first District Grand Templar from Nazareth was Lillie Rogers, and the first Guardian of Finance, Josie Y. Walters. Installed for the first time as District Grand Templar in 1902, Martha Reinheimer has served that office now for thirty-eight years. Under the present District Grand Templar, Louise Wunderly, Representative Hazel Itterly, Past Templar Iola Wasser, Noble Templar Jennie Metz, and a strong staff of loyal aides, the Ladies of the Golden Eagle have taken their rightful place among the orders in Nazareth.[1]

V. THE RED MEN

The very first day of the twentieth century saw the charter ceremonies of Minnetonka Tribe, No. 284, Improved Order of Red Men, wherein four members were received from other tribes and 49 palefaces were taken in as charter members by the Great Sachem, Alex A. Ayers, of Peckville, presiding, and the Great Chief of Records, Thomas K. Donnally of Philadelphia, assisted by the Degree Team of Red Hawk Tribe, No. 55, of Allentown. The ceremonies attracted representatives from fifteen tribes and concluded with the election of John J. Scheffy as Sachem. In the following four decades the tribe has grown in membership to a total of 158, and under Vincent O. Altemose and his staff has prospered greatly, attaining unusual distinction with one of the finest Degree Teams in the Eastern District of the reservation of Pennsylvania, and having seven of its charter members still actively associated with it.[2]

VI. THE PATRIOTIC ORDER SONS OF AMERICA

Seven years elapsed before another body came to Nazareth. On March 3, 1908, the state officers of the Patriotic Order Sons of

1 The material for this section has been contributed by Miss Anna Weisheit and Miss Laura Kirkendall.

2 The material for this section has been furnished by Andrew Nagle, Esq., and Vincent O. Altemose, Esq.

America presented a charter to Camp No. 445, meeting under the leadership of Past President H. Beidelman and President Dr. S. E. Davies in Christ's Hall. Since then the unit has grown to a membership of 300 and a capital of $25,000, making it one of the most powerful units in the state order. Every year Camp 445 gives perfect attendance seals to public school pupils and, whenever the need is evident, presents flags and Bibles to various school organizations, thus serving as a potent patriotic factor in the life of Nazareth.[1]

VII. THE HOLY FAMILY SICK AND RELIEF SOCIETY

Seven years after the Holy Family Roman Catholic Church was established, in Nazareth, the first lay organization was founded on May 1, 1915, as a beneficial society. Expanding under the able assistance of Father Bernard Greifenberg, the Holy Family Sick and Relief Society gained sufficient membership that in 1922 it was chartered under the insurance laws of Pennsylvania, and the next year completed the erection of a fine social hall costing approximately $13,000. The zeal of the members continued to bear fruit so that in 1936 the basement was enlarged to allow for two new bowling alleys. The entire building and its equipment are free of debt and the active membership today numbers 239 men. Under the guidance of President Frank F. Reichel and his colleagues, this Society is doing much for the social well-being of the Catholic community.[2]

VIII. THE NAZARETH ROD AND GUN CLUB

Desirous of promoting the art of trap shooting, influencing the proper protection of game and fish, fostering good fellowship among sportsmen, and maintaining a private park and facilities for such purposes, a group of Nazarenes on January 25, 1916, organized the Nazareth Rod and Gun Club with Henry Simons as president and H. S. Shafer as secretary and treasurer.

Two weeks later space was rented within the race track at Nazareth Fair Grounds for the erection of traps for blue rock shooting, where the club is still located.

On March 16, 1920, by-laws were adopted, and on April 14, 1921,

[1] The material for this section has been contributed by Kermit R. Knecht, Esq., Recording Secretary.

[2] The material for this section has been contributed by Frank F. Reichel, Esq.

a charter was granted to what, under President Roy Kostenbader, is now the oldest organized Rod and Gun Club in Northampton County.[1]

IX. THE ORDER OF THE EASTERN STAR

Dedicated to the principles of charity and fraternity, with a world membership of two million persons, limited to Affiliated Master Masons and the wives, daughters, mothers, widows and sisters of Master Masons, the Order of the Eastern Star on May 15, 1918, presented a charter to Nazareth Chapter, No. 252, composed of five men and twenty-four ladies.

Under the leadership of Mrs. Hattie Gold and Charles W. K. Shafer, this body began a steady growth from its original membership of 29 until today under Mrs. Hattie Happel and Lester C. Hawk the Chapter boasts of 246 members. Its philanthropic program has led it to aid in the maintenance of homes for the aged, in the distribution of a welfare fund for needy members, and in loans to five young men and women of Nazareth for the completion of their college education, as well as the maintenance of a fund to provide milk for undernourished children of Nazareth and the vicinity, and contributions to aid local charities and needy individuals. In all this, the Nazareth Chapter of the Order of the Eastern Star is rendering a distinct service to the community and thereby amply maintains the high prestige of the entire organization.[2]

X. THE CATHOLIC KNIGHTS OF ST. GEORGE

Four years after the Holy Family Sick and Beneficial Society had been formed, the Catholic Knights of St. George, a fraternal, beneficial, and insurance society with headquarters in Pittsburgh, on August 31, 1919, organized Local Branch No. 258, which grew rapidly. In the summer of 1938 the members purchased and remodeled the little red school house at the west end of Nazareth, where today the 105 members meet for business and social activities.[3]

[1] The material for this portion has been furnished by Roy Hahn, Esq.

[2] The material for this section has been furnished by Miss Marion Hangen.

[3] The material for this section has been supplied by Anton Fischl, Esq.

XI. THE KNIGHTS OF FRIENDSHIP

On December 18, 1920, the officials of the Grand Chamber, Order Knights of Friendship of Pennsylvania, granted a charter to fifteen men who formed the Charter members of Nazareth Chamber, No. 109, under the leadership of A. G. A. Billheimer. The chamber soon had 362 members, and today has 262 men. In these two decades it has paid sick awards of over $15,000, and death awards of over $10,000 for 42 members who have died. One of its members, Allen D. Troxell, has held all the highest offices in the State Grand Chamber, culminating in the headship of the order in 1933. With one of the best degree teams in the state, Nazareth Chamber looks forward to acting as host to the Grand Chamber in August, 1940, under the leadership of Raymond Frey and Russell Hess. As a result of their desire for a permanent Home, the Knights in 1933 formed the Knights of Friendship Home Association which today has assets of over $14,000, with no liabilities.[1]

XII. THE REBEKAH LODGE

Another important lodge for the ladies came to Nazareth on August 18, 1924, when, at the instigation of Amanda Becker of Easton and Lucy M. Kline, of Nazareth, both members of Mary Alice Adam Rebekah Lodge, No. 484, the State President of the Rebekah Assembly of Pennsylvania, R. Etta Barr of Allentown, with her installing staff, inducted 147 charter members into Elizabeth File Rebekah Lodge, No. 570. Under the guidance of Lucy M. Kline and her staff, the Lodge has grown and prospered, ever seeking to carry out its motto of helping the sick and educating the orphan. Lucy M. Kline and Lena Hagenbuch have both served as District Deputy Presidents and today this social and beneficial body with Lillian Fehnel at its head stands high among the women's organizations in Nazareth.[2]

XIII. THE DAUGHTERS OF AMERICA

Although already organized on October 8, 1925, and instituted on October 20, it was only on February 24, 1926, that a charter was granted to 56 charter members of Whitfield Council, No. 183,

[1] The material for this section has been furnished by Allen D. Troxell, Esq., Recording Secretary.

[2] The material for this section has been contributed by Lucy M. Kline, Recording Secretary.

Daughters of America, an order the object of which is to teach Love, Loyalty, and Patriotism toward the country. Led by Stella Koch, Mamie Gogel and Jane Daniels, the order made steady progress so that today there are 91 members actively interested under the leadership of Ruth Fehr, Lillian Fehnel, and Elizabeth Pasini.[1]

XIV. THE MASONIC ORDER

Organized on December 27, 1926, by the Grand Lodge of the Ancient Free and Accepted Masons of Pennsylvania, and constituted on April 29, 1927, when it received its charter, Prosperity Lodge, No. 62, since its early days under Clarence Everett as Worthy Master, has been a potent factor in the fraternal life of Nazareth and continues to play an important part today under the guidance of H. R. Bensing.[2]

XV. THE PATRIOTIC ORDER OF AMERICANS

Camp 315, Patriotic Order of Americans, was organized on February 1, 1929, by the state officers of the order and the degree team of Camp 83 of Easton. Beginning under the learership of Nellie Hawk, Hazel Getz and Mabel Henning, and with the motto, "God, our country and our free schools", the order has made rapid progress in the past decade and looks forward to the future under the guidance of Grace Barrall, Rachel Trach, and Mary Kern.[3]

XVI. THE SONS OF ITALY

Although the Nazareth Lodge is but five years old, the Order Sons of Italy in America was founded as a national society in 1905 by Dr. V. Sellers whose purpose was to aid Italian immigrants to become good Americans while remembering constantly their great Italian heritage.

In the summer of 1934, Mrs. Liboria Frinzi of the Lodge Principessa Maria di Savoia, No. 1246, of Easton, together with three co-workers, Lena Gioletti, Theresa Merlo, and Susie Company, contacted the Italian community in Nazareth in order to form a women's lodge, similar in purpose to the Mutual Benefit Society

1 The material for this section has been supplied by Mrs. Gladys Metzger.

2 The material for this section has been supplied by Clarence F. Fehnel, Esq., Secretary.

3 The material for this section has been supplied by Miss Ella Hay.

of the men. Despite the difficulties encountered during the depths of the depression, 27 prospective members attended the first meeting at Carlo Hall on Sunday, November 4, 1934, whereat Miss Theresa Merlo presided and was elected Venerable. The name of Lodge Principessa Maria Pia di Savoia, No. 1746, was adopted in honor of the infant daughter of Crown Prince Humbert of Italy and the Crown Princess, formerly Princess Marie Jose of Belgium. The interest of the women spread to the men and the Grand Lodge was persuaded to open the Nazareth lodge to both men and women.

The foundations were truly laid and on Sunday, March 31, 1935, the lodge, consisting of 76 members, received its charter at an elaborate ceremony, replete with addresses by high officials, and concluding with an installation banquet in the evening at the Nazareth Inn. Founded as a social and beneficial organization, the Lodge helps to maintain the orphanage at Concordville, Pa., and joins in every worthwhile community cause. The labors of Mrs. Frinzi have been recognized by her appointment as Grand Deputy of the Grand Lodge and Miss Theresa Merlo continues as the first Venerable chosen by the Lodge. The key to the ideals of the Lodge lies in the seven articles of its creed, proclaiming a firm belief in the American Government, its processes and concepts; in filial affection and respect for the Fatherland and its glorious heritage; in the brotherhood of man and all the obligations that such a belief implies; in the equality of rights and duties and opportunities; in freedom of thought, conscience and education; and in the great future of their society, the community and the Nation.[1]

XVII. LONE STAR ROD AND GUN CLUB

Organized by employees of the Lone Star Cement Corporation as a social and sports club in 1935, and incorporated in 1937, the Lone Star Rod and Gun Club has created for its members a hunter's paradise of approximately 500 acres near Nazareth where, under the supervision of Russell D. Lambert, who in 1937, represented the United States in the international rifle shoot at Bisley, England, the members have a fine shooting range as well as resources for recreation and entertainment.[2]

[1] The material for this section has been supplied by Miss Theresa Merlo, Venerable of the Lodge.

[2] The material for this section has been furnished by President Earl Heyer.

XVIII. THE NAZARETH ARCHERY CLUB

Not long after the Rod and Gun Club was organized, nine enthusiasts on February 10, 1936, met to form the Nazareth Archery Club which now has approximately 30 members. Under the leadership of Edgar Oswald, the club during the first year laid the foundation of future success by refraining from outside competition, striving to perpetuate, foster and direct the art of Archery in Nazareth in accordance with the high spirit and honorable traditions of this ancient sport.

Since its very inception the club has held a closed tournament each year to determine club champions in each of the major six events, and since the first year has shot in most of the open meets in Eastern Pennsylvania, as well as holding several open meetings itself. At this time the club holds the ladies' and mens' team championship in the Minsi Archery Conference and under the leadership of George S. Oswald looks forward to bringing more honors to Nazareth.[1]

[1] The material for this section has been furnished by President George S. Oswald.

CHAPTER SIXTEEN

Civic and Welfare Bodies

I. THE RED CROSS

When in April 1917, the imminence of war became a reality, the Easton Chapter of the American Red Cross called a mass meeting in Nazareth, attended by seven hundred citizens who, under the leadership of Joseph Brobston organized the Nazareth Branch of the Easton Chapter, the first branch to be formed. Committees and sub-committees were formed to care for every conceivable need and quantities of surgical dressings, refugee garments, hospital garments and knitted products were prepared.

With this foundation the Nazareth Chapter since 1917 has answered every appeal made to it and has always met or exceeded its quota, collecting and expending during these years over $35,000 in money, in addition to making, collecting and distributing quantities of food and clothing.[1]

II. THE LIONS CLUB

Owing to the interest of a group of members of the Bethlehem Lions Club, Nazareth formed its first Civic Club proposed at a meeting called on May 12, 1924, by William P. Gano, at which time an organization was effected with Mr. Gano as president and application made to the International Association of Lions for a charter. Formal organization ensued on June 5, 1924, with 23 members from Nazareth, 22 from Bethlehem, and 4 from Easton. On October 28 the charter, dated October 15, was duly received and 37 charter members began to meet weekly until today the club has increased to 63 members.

With service as its key-note, Lionism in Nazareth has taken an active part in all measures of community welfare, making assistance to the blind its major activity, although at no time has it refused to aid any other worthwhile project. A distinguished line

[1] The material for this section has been supplied by Charles W. K. Shafer, Esq., the Secretary and Treasurer.

of successors to President Gano has kept the club up to the high standards which under President Ernest M. Ayers, it continues to maintain today.[1]

III. THE ROTARY CLUB

Three years after Lionism entered Nazareth, the oldest of the American Service Clubs, Rotary, chartered a Nazareth Club as No. 2578 of Rotary International, with 25 charter members who chose the Rev. Floyd R. Shafer as the first president. The charter was formally presented at a dinner meeting held on June 23, 1927, with over two hundred visiting Rotarians in attendance. The club has since grown steadily to its present membership of fifty-one, and has become known throughout the 179th District for its good-fellowship. Although contributing to all communal movements, the Rotary Club has paid special attention to maintaining its loan fund for worthy college students, to sponsoring cub scouting, and a harmonica band, and to operating a dental clinic for public school children. Like the Lions, Rotary in Nazareth had had distinguished leaders to guide it and under Edward J. Cassler continues to play an important part in the civic life of the borough.[2]

IV. THE WOMAN'S CLUB

The Nazareth Woman's Club was organized in March 1929, and joined the Federation in May, under the leadership of Mrs. Andrew G. Kern, with a charter membership of 63 women.

Growing under the stimulus of its motto: "To do my best and let it stand, the record of my brain and hand", the club during the past decade attained a present membership of 185 ladies who have contributed generously to local welfare needs with provisions, an annual Christmas party for deserving children, and gifts for the Red Cross, the Needlework Guild, and the Tuberculosis Society. In addition to sponsoring the Ambulance Fund, aiding the purchase of uniforms for the High School Band, and assisting both Boy Scouts and Girl Scouts, the Woman's Club pays particular attention to shut-ins and invalids at the hospitals and the County Home, and conducts Citizenship and Literary Classes for aliens.

In the field of aesthetics the Club for several years has sponsored

[1] The material for this section has been supplied by William E. Henry, Esq.

[2] The material for this section was supplied by Charles L. Shimer, Esq.

a flower show and has planted trees on the high school lawn and elsewhere. In these ways the Woman's Club has attained its objectives: the civic, educational and social betterment of Nazareth.[1]

V. THE NAZARETH CHAMBER OF COMMERCE

At the same time that the women of Nazareth were organizing, the business men of the community, many of whom belonged to The Business Men's Association, were meeting to establish a Chamber of Commerce.

Called by the late Harry Freeman, then president of The Business Men's Association, the organization meeting on March 18, 1929, adopted a statement of non-partisan, non-sectional and non-sectarian objectives, and under the leadership of President R. F. Ziegler and an enthusiastic capable staff, began to take an active part in civic affairs.

In its very first year, the Chamber of Commerce erected the first Band Shell in Nazareth and formally adopted the borough slogan: "Where progress and prosperity are cemented".

In 1930 this body, by employing an expert traffic manager, secured reduced freight rates on anthracite coal; it fostered the boulevard lighting project; it prepared and presented to Borough Council the tentative Building Code which was later enacted into law; and it played a leading part in the purchase of the present Borough Park site and in the children's public playground movement.

Affiliated with both the Pennsylvania Chamber of Commerce and the National Chamber of Commerce at Washington, the Nazareth group has continued its active leadership in community projects, in referenda on vital issues, and in investigations pertaining to tax reduction possibilities and the like; and it is one of the few Chambers of Commerce which operate on a per capita annual membership charge of five dollars.[1]

[1] The material for this section has been furnished by Mrs. Bertha Schmidt.

[1] The material for this section has been furnished by W. F. Mertz, Esq., Secretary of the Chamber of Commerce.

VI. THE NAZARETH MERCHANTS ASSOCIATION

On the evening of April 7, 1938, a group of merchants representing wide diversification of interests, met at the Nazareth Inn to adopt a uniform schedule of holidays and store hours. A permanent association emerged therefrom, dedicated to the promotion of better fellowship among businessmen and the greater interests of the entire community.

Beginning with thirty members under the leadership of President Warren S. Dech, this body in the brief space of two years has grown to a membership of 53, and has done much for the town: In 1938 it sponsored a Christmas lighting contest and distributed 1000 packages among the children; it established the Nazareth Credit Adjustment Bureau; it sponsored the movement for better street lighting which but recently culminated in success; and on August 6, 1939, it took over fourteen hundred persons to Nazareth Day at the New York World's Fair, the first time a formally organized passenger train had left the Nazareth station in thirty-three years.[2]

[2] The material for this section has been supplied by Warren S. Dech, Esq., President of the Association.

CHAPTER SEVENTEEN

Commercial Activities

In addition to this array of industrial concerns, Nazareth has had its full share of smaller business enterprises, modest in size, perhaps, but each contributing some part to the general scheme of a well-rounded communal life.[1]

I. ART SHOPS

Thus Mrs. Mark Parseghian still continues the Art Shop at 22 South Main Street, founded by her in 1911, and Mrs. William H. Kleppinger has been conducting the Blue Lantern Gift Shop at 33 South Broad Street since October 13, 1934.

II. AUTOMOBILES, GARAGES, GAS STATIONS

Like most American communities, Nazareth has been plentifully supplied with purveyors of automobiles since Fred. J. Wunderly began with the Maxwell and Metz cars in 1906. His son, Harry Wunderly, followed in the same field from 1915 to 1917 and 1922 to 1924.

The oldest automobile mechanic and garage owner in point of service is S. J. Gregory who came to Nazareth from the Mack Truck Company in Allentown in 1915, as mechanic for Harry Wunderly. In that same year he took over Wunderly's repair business and began the S. J. Gregory Auto Repair and Supply Shop, expanding his business and buying the property in 1919 and remodelling it in 1921 and again in 1929.

The business of George Heyer from 1914 to 1917 was transferred to John T. Ryan and Son, who sold the Metz and Chevrolet cars in the Messinger Building on South Main Street, until 1920, when they were succeeded by F. B. Hess and Sons, who in the spring of 1927 moved into their newly erected garage at 23-25 South Broad Street, where they remained until they went out of business in 1931.

[1] The material for this chapter was secured from the respective sources by Sylvester H. Eberts, Esq.

From 1916 to 1920 William Kleppinger sold the Bell, Overland and Willys-Knight cars on Green Street below Mauch Chunk Street.

In June 1921, Howard Siegfried opened an auto battery shop at 301 Mauch Chunk Street, which closed upon his death in 1926.

In the same year the Pennsylvania Independent Oil Company opened Station No. 4 of its chain of twenty-six at Main Street and Easton Road where Forest F. Fehnel is now the manager.

Founded in 1921 by Milton Fehr, the Sunoco gasoline station and garage at East Lawn on the Nazareth-Stockertown road was taken over in 1925 by Kenneth von Steuben, who in turn was succeeded by Joseph Heller, Earl Rinker, and again by Joseph Heller.

In June 1922, George G. Gold began to sell the Gray motor car and in 1924 the Maxwell and Chrysler. Since 1929 the Gold Auto Company has been agent for the DeSoto and Plymouth, and maintains complete service facilities.

A. R. Lindenmoyer in 1922 began an auto repair shop in the old Ritter Garage and two years later moved to his present location on Madison Avenue.

The Willys-Knight and Whippet cars were handled by George A. Kubilus from 1924 to 1928 at 165 South Main Street, and then at 49 South Broad Street until he retired from the automobile business in 1932.

On March 11, 1924, the Ford agency was opened by Charles E. Frack and T. Frank Leh, who since 1928 have been located in their own building at 235 South Broad Street.

Since 1925 Stewart Kiefer has maintained a service garage at 9 South Main Street.

Thomas M. Roth for ten years between 1926 and 1936 handled the Essex and Hudson cars in his garage on Easton Road.

In 1927 Fred J. Scheetz built the East End Garage on North New Street, where he deals in the Buick automobile.

On December 2, 1927, Wilbur J. Pike, as manager, opened the Gulf Service Station at Broad and Belvidere Streets, which after quite a few changes of rental and commission management, is now operated by C. Forrest Bowers.

The present Broad Street Garage was founded by F. H. Siegel who began originally at 324 South Main Street in 1928, but four

years later moved to 23 South Broad Street, where, in partnership with R. J. Wessner, the firm handles the Chrysler and Plymouth cars and has a service station.

The Pontiac representatives in Nazareth are Raymond Paff and Samuel Darrohn, who opened the Square Deal Garage in 1931 at 324 South Main Street and since 1937 have been located on Easton Road, between Broad and Main Streets.

Since 1931 Morris D. Frable has conducted Frable's Super-Service Station, featuring Shell gasoline, at the South-west corner of Broad and Center Streets.

A general auto body service station has been operated at various locations since 1932 by Raymond R. Hess, who is now located on North Spruce Street.

The Hahn Chevrolet Company was organized at 49 South Broad Street in 1932 by George W. Hahn of Pen Argyl, who the next year took up the Oldsmobile agency as well and in 1936 and 1937 enlarged and improved his plant to its present status.

The Nazareth Service Station, founded in 1934 by Simon Korpan at 514 South Main Street, still dispenses Sun Oil Company products.

John and Joe Seyer since 1934 have sold used cars and done repair work at the Liberty Garage, 374 East Walnut Street.

A Mobilgas Service Station has been operated at the South-east corner of Broad and Center Streets by John S. Welk since 1935.

In 1936 W. John Moss opened an auto supply store at 25 South Main Street.

Three service stations were opened in the last decade in Stockertown, a Tydol Station by Cornelius S. Brass in 1932, a Sunoco Station by Ralph E. Reese in 1938, and an Atlantic Station by Edward Shimer in 1935, which since his death in 1938, has been conducted by Thomas Happel.

III. BAKERS AND CONFECTIONERS

Two of the finest inheritances of the Moravian tradition have been Moravian sugar cake and Moravian mints, and Nazareth has had its full share of fine bakers and confectioners.

In 1847 a bakery and confectionery had been begun in Nazareth presumably by William F. Rauch, and this was being conducted at 18 South Main Street in 1876 by T. Benjamin Rauch.

The Kinginger Bakery begun over half a century ago by Horace F. Kinginger, descended to his son, William, in 1895 and then to Harry Kinginger through whom it passed on to Clayton Maus, and Joseph Shafer who closed the business in 1916.

Horace Kinginger's other son, Francis, in 1885 began a period of thirteen years with his father in the confectionery business until in 1898 he moved to his present location at 18 South Main Street.

A. C. Unangst conducted a bakery at 29 S. Broad Street from 1899 to 1905.

From 1900 to 1910 Francis Etschman operated a bakery at 120 North Main Street.

The bakery and confectionery store begun in 1900 at 137 South Broad Street by David J. Snyder was sold in 1907 to Charles Stocker who sold in turn on September 20, 1909, to Austin Knauss, who conducted the bakery until his death in September 22, 1913, when the business was sold to Walter Mohrey. After two years, Mohrey sold it back to David J. Snyder who in 1923 turned it over to Stewart A. Frantz who operated it until 1931. At this time Raymond Mackes took over stock and fixtures and still sells bread and confectionery.

The Variety Bakery, begun in 1904 by Eugene D. George and John J. Kemmerer, continued as a joint venture until George's retirement in 1922, when Kemmerer continued for another year before selling out.

The famous Lititz pretzel was first manufactured in Nazareth by Charles W. Clewell in 1905 at 19 West Center Street where his son, Eschor, on purchasing the business in 1926, continued for a while before discontinuing it.

A bakery, established at Center and Whitefield Streets by Martin H. Schmidt in the early days of the century, was purchased in 1907 by Steward W. Schmidt who continued it there until 1914 when he moved to Locust Street between North Street and Chestnut Avenue where under the name of the Nazareth Steam Bakery it survived until 1934.

For seven years from 1910 to 1917 Nathan Kleintop operated a small pretzel bakery at 29 South Broad Street.

George's Confectionery, operated by George Vlakikis at 68 South Main Street, was taken over in 1922 by George Karukas who re-

moved in 1932 to 41 South Broad Street where Mr. Karukas continued the business until the fall of 1938.

IV. BARBERS, HAIRDRESSERS AND BEAUTICIANS

As early as 1876 William D. Widdoss operated a "Shaving Salon" at 9 South Main Street, while Erskine Walters, who retired about 1930 had served the public as a barber for half a century.

This year marks the jubilee as a barber of Edward J. Navarre who, after four years in his home town, Monroe, Michigan, came to Nazareth in 1894 and since then has been in one block throughout these forty-four years.

William Memmert had a shop on South Main Street about 1890.

In 1902 L. A. Meyers began at 155 South Main Street where in 1937 he was joined by his son, A. R. Meyers.

In 1909 Edwin Miller was conducting a shop on Whitefield Street, where Raymond Haldeman served his apprenticeship. The latter from 1913 to 1918 conducted a shop on Prospect Street for his father, Morris Haldeman, and then took it for himself, moving in 1927 to 67 South Broad Street. In 1932 he studied beauty culture and added a beauty shop to his barber shop, moving to 16 Belvidere Street in 1934.

William H. Koch conducted a shop at 136 South Broad Street from 1916 to 1922, later working for Raymond Haldeman, and now having charge of the Walters Barber Shop, left by Robert Walters, son of Erskine Walters, upon his death.

Among the other barbers now operating are Tony Martino who began on South Main Street in 1925 and since 1928 has been at 44 Belvidere Street; Floyd Wagner, now at 203 South Main Street; Andy Ventini, who began in 1930, and is now co-partner with Joseph Rizzi in the Liberty Barber Shop at 136 South Main Street; Harry Beck and Robert Strouse, who began their partnership at 28 Prospect Street in 1938; and Mike Zito, who since January 9, 1939, has operated the shop at Stockertown, formerly conducted by George Ruth and Benny Cuno.

Since 1927 Nazareth has had six beauty shops. In that year Mrs. Minnie Solt began the hairdressing business and now conducts the Beaute Salon at 6 Belvidere Street. Mrs. James Fritchman operated a beauty shop at 538 South Broad Street from 1930 to 1935 when she moved to 67 South Broad Street where she closed

the venture in 1937. Martha's Beauty Shop, begun on Spruce Street in 1931, is now operated at 18 Belvidere Street by its founder, Mrs. Martha M. Mack. Since 1936 Mrs. Lewis J. Polgardy has conducted the Mary-Rose Beauty Shoppe at 2 North Main Street. In March 1939, the Patricia-Ann Beauty Salon was opened with Roy Moyer now in charge; and on August 15, 1939, Dorothy Hartman and Frances Laubach opened the Hartman and Laubach Beauty Shop.

V. BLACKSMITHS

Since the days of J. Miksch and Company, father and son of the eighteenth century, Nazareth has been blessed with blacksmiths. In 1876 Henry G. Clewell and John Kram were competing in this field; and in 1900 Reuben Hahn had a shop, as did Joseph L. Simons who retired in 1901.

Today Elmer P. Wambold, who began on Easton Road in 1896, and George A. Smith, who since 1925 is the successor to, and from 1922 to 1925 was the partner of, his brother, William Smith, blacksmith since 1909, are the two survivors of this craft in Nazareth.

VI. BRICK YARDS

As early as 1870-1875 Joseph Reich had a brick yard on Whitefield Street between Belvidere and Walnut Streets, while in 1870 Charles Whitesell had a yard on South Main Street, taken over in 1876 by Theodore Walter. In 1895 John Derhammer and J. Silver made bricks by hand at a yard on the Easton Road between Main and Broad Streets.

VII. BUTCHERS

With meat a major food item in Victorian days, Nazareth abounded, then and now, in butchers and meat markets. Hiram Koch had a butcher shop at Mauch Chunk and Church Streets in 1876, as did Uhler and Knecht. A decade later Harry Rader and Frank Wunderly began together at Church and Walnut Streets, Rader taking over alone in 1889 and continuing until 1899.

Howard E. Seyfried began as a butcher in 1901 and continued from 1906 in the Shafer Building and after 1915 in the Odd Fellows' Building until in 1920 he sold out to Godshall Brothers who in 1923 moved to 35 Belvidere Street, where they ceased to operate in 1932.

Henry M. Kline was active from 1903 to 1910 when he sold his business to Fred Kline who retired in 1916.

The oldest active butcher in the community is Clinton Kern who opened a meat market at 142 South Main Street in 1905 and, despite his removal outside of town in 1908, continued his business.

In 1909 Harvey Troxell opened a meat market and grocery at 49 Belvidere Street, where he remained until he sold out in 1922 to Ray Gum who in turn sold in 1925 to Frank Seyfried. The latter in 1928 built the Seyfried Building where he continued his business until his death in 1933. The business was then conducted by Mrs. Seyfried until she sold it in 1935 to Earl S. Phillips who in turn sold it to Samuel Seguine in 1937. On December 31, 1938, Seguine, having moved to 36 Belvidere Street, sold out to William S. Kline who now continues the business with Earl S. Phillips as Manager.

Since 1920 five men opened meat markets in Nazareth: Stephen Bajan in 1922 at 150 Spring street, since 1924 at 100 Seip Avenue; Edward Kern at 105 South Broad Street since 1925; Ignatius S. Keppel at 150 Spring Street from 1925 to 1929 and since then at 345 Mauch Chunk Street; Clinton F. Koch at Walnut and Pine Streets since 1933; and the Harold W. Flick shop from 1934 to 1939, when the owner turned it over to Robert Young.

From 1901 to his death in 1933 Jacob H. Newhart had a general store and butcher shop at Stockertown, which since then has been conducted by Russell N. Newhart as administrator for the estate.

VIII. CABINET MAKERS, UNDERTAKERS, FURNITURE STORES

The ancient art of the cabinet maker was early manifest in Nazareth in the work of Andrew G. Kern about 1825 and his son, William T. Kern, who ran through the century. One of A. G. Kern's apprentices, Jacob L. Clewell, set up an equally important trade in this field, and his son, Christian Henry, despite a serious fire in 1890, maintained a leading furniture factory and undertaking establishment, in the course of which career he buried over eleven hundred persons. Eugene Clewell then bought his father's business which on his own death in 1904 was sold to Frank Rohn who gave up the furniture store in 1906 to continue the undertaking establishment up to date.

Since 1936 Ralston J. Bartholomew has been a funeral director, at first at 323 South Broad Street, and since 1939 at 211 East Center

Street, while Charles C. Willauer has conducted his undertaking establishment at Stockertown since 1890.

Since 1920 Nazareth has had four furniture establishments: From June 1920, to May 1939, Harvey A. Buss had a furniture store at Center Square; since 1929 William J. Jacobs has specialized in repairing and refinishing antique furniture at 58 South Whitefield Street; since 1931 H. Ray Snyder has conducted a similar business on Easton Road; and Mahlon J. Rumsey does repairing and woodwork at 112 East Walnut Street.

IX. CIGARS AND TOBACCO

Since the days when Joseph H. George advertised his cigar store in 1876, Nazareth has had a goodly number of purveyors of what has been branded as "the filthy weed".

From 1881 to 1883 Wilson H. Beck manufactured cigars on South Main Street near Mauch Chunk Street and then continued his business in a building which he erected in 1883 at 52 South Main Street, being joined in 1885 by his brother, Granville J. Beck, who on Wilson Beck's retirement in 1902 continued the business until its dissolution in 1925.

F. W. Kiefer was known to have been making and selling Havana and Domestic cigars in 1891; and three years later Ephraim Loux opened a cigar factory at 208 South New Street, which survived until its close in 1903.

Beginning in 1895 on Belvidere Street, William Kahler produced hand-made cigars even after moving in 1918 to 150 South Whitefield Street, until his retirement in 1925; while about 1910 Stevens Grosh conducted a cigar business in the Christ Building, a business later sold to Francis C. Christ.

X. CLEANING AND PRESSING

One of Nazareth's most recent business acquisitions is that of cleaning and pressing clothes. William Himler, son of Ludwig Himler, the clothing merchant, began a shop in 1931. The Capital Cleaners began on March 1, 1938, in the Broad Street Theatre Building and since November, 1938, have been at 46 South Main Street; while the Main Cleaners, a subsidiary of Kline and Yost, merchant tailors, are located at 138 South Main Street.

XI. CLOTHING MERCHANTS AND TAILORS

As early as 1876 Henry T. Milchsack served Nazareth as a merchant tailor on Center Square as did John Ehrig at 15 North Main

Street, while in the sixties William Shultz had begun a tailor shop which continued to the close of the century.

In 1895 Palmer Young and Mahlon J. Snyder formed a partnership which was dissolved in 1898, with Snyder continuing the business until he left town in 1903. Meanwhile Henry Schlegel and A. S. Miller had begun a tailoring establishment in the Stofflet Building in 1900 and they bought out Snyder. In 1905 they added hats, caps and men's furnishings to their suit and military academy uniform trade, and soon after moved into the Venter Building at 47 South Main Street. Meanwhile Snyder returned in 1905 and maintained a business at 129 South Main Street until 1910.

On January 25, 1909, A. S. Miller sold his share in the partnership to Henry Schlegel, who moved into larger quarters in the Schortz Building at 110 South Main Street.

In the meantime on March 17, 1906, Palmer and Mark Young had established a clothing and haberdashery store at 11 Belvidere Street which survived as a partnership for ten years until Mark Young withdrew in 1916. Palmer Young continued the business alone until he retired in 1925, selling his stock to Henry Schlegel who moved from Main Street to Belvidere Street, where he has since been located. As these lines are written, the Schlegel business celebrates its fortieth anniversary in Nazareth.

Since 1920 Nazareth has had Ludwig Himler's store, founded in 1921 as successor to Himler and Tito Diddario, and closed only on the owner's death in 1931; Louis Pearl's store from 1922 to his death in 1927; Charles H. Kline's store in the Schortz Building from 1925 to 1929; David Stollmack's Army and Navy Store, from 1925 to his death in 1937, when Benjamin Chane took it over; Meyer Haas' shop from 1929 to 1932 in the Schortz Building; and the firm of Richard Kline and Victor Yost, which, opening on Walnut Street near Main Street, in February 1932, within eighteen months moved to 138 South Main Street, to specialize in custom tailoring.

XII. CONTRACTORS AND BUILDERS

Although Solomon Schaefer had a sash factory about 1860 and John Wunderly advertised as a contractor, builder and carpenter as early as 1876, the oldest contractor still in business is Frank P. Hahn who began in 1890.

For some years after 1892 Frank and Fred Wunderly had a business under the name of Wunderly Brothers.

Since 1903 Morris Kahler, R. D. No. 3, has been in this field while Palmer Flick and Henry O. Simons had a partnership from 1905 to 1926, when Simons and his son, Frank, began the new firm of H. O. Simons and Son which carries on today at 15 Green Street.

In 1906 William Kiefer began to do concrete work which continued until his retirement in 1933, while the next year saw Milton E. Stuber and Robert L. Hoch begin the general contracting business of The M. E. Stuber Co. on the Tatamy Road, still conducted by Mr. Stuber.

Since 1921 Harry E. and Walter C. Frantz have done work as Frantz Bros., and George W. Hahn and Eugene W. Gold have expanded their contracting business at 60 North New Street to employ forty-five men at peak times.

XIII. CUT RATE STORES

On February 1, 1925, Gerald Swavely opened a cut rate store at 27 Belvidere Street, selling patent medicines, toiletries, confectionery, and the like, a venture, which, since his death in 1935, has been continued by his widow, Mrs. Eva Swavely.

On January 13, 1933, King's Cut Rate Store was opened at 13 South Main Street, but the name was subsequently changed to Murry's Cut Rate Store, one of a chain, with Anthony Cassano at present in charge.

XIV. DISTILLERIES AND LIQUOR DEALERS

One of the earliest interests of the old settlement lay in two small distilleries, one at Christian Spring, the other at Nazareth, itself. These passed away before the sale of the outlying lands of the original barony but at the time that Nazareth was opened by the Moravians to outsiders, Jacob S. Hartzell had a distillery on North New Street at the turn onto the Stockertown Road which was operated for about a decade just before and during the Civil War period, closing soon after.

About a decade after Hartzell sold his machinery to a Stroudsburg purchaser, Solomon Miller and J. F. Steckel operated a distillery on a site north of the present Penn-Dixie Cement plant until Miller dropped out in 1880. In 1889 Allen C. Steckel took it over and the next year was joined by Israel Steckel until its close in 1897.

Solomon Miller, having retired from his partnership with Steckel in 1880, began another distillery south of the Bath-Nazareth highway in 1889, but in 1891 Hugh R. Jones and Nathan Smith took charge until its close in 1896.

Today no trace of either plant remains.

In the meantime wholesale liquor licenses were granted both in Nazareth and Stockertown in regular sequence to one man who usually held them for some time and then passed them on to another. Among those at Stockertown were M. C. Gohrly in 1908, Asa Schlabach from 1909 to 1913, and Sydney L. Heyman in 1915 to 1916. In Nazareth the licenses included Charles W. Gross, 1859, Jacob Nicholas, also, 1859, John Streepy, 1860, Hugh Felker, also 1860, Walter Crawford, a pharmacist, 1888 to 1889, George W. Cope annually from 1902 to 1911, Herman F. Ziegler, 1904, Howard S. Shafer, 1904 to 1909, then transferred to E. L. Uhler and A. J. Schaefer, William H. Ackerman, 1908 to 1912, John J. Mayrosh, 1912, Harry J. Seyfried, 1913 to 1915, and Mike Ferraro in 1915.

In 1935 a State liquor store was opened under the management of George M. Reichard.

XV. DRUGGISTS

Beginning with Rudolph F. Babp who had a drug store at 9 South Main Street in 1876 and later built the Babp Building, and Edward H. Reichel, "Apothecary and Druggist", at 2 South Main Street also in 1876, Nazareth has had relatively few druggists but good ones.

In 1878 and 1879 Dr. George W. Cope conducted a drug store but the earliest drug store still surviving is that begun in the Babp Building in 1887 by Walter Crawford who in 1921 took into partnership Paul W. Heckman, who in turn bought Crawford's interest in the business in 1928 and has continued the store ever since, moving in 1937 to a new place at 68 South Main Street.

Soon after Crawford began his venture, Dr. Thomas Cope and Paul H. Kachline opened a drug store at the Southwest corner of Mauch Chunk and Main Streets which closed only upon Kachline's death in 1906. In this year Nelson Yeakel took over the store and continued its operation almost to the time of his death in 1930 when George H. Heckman bought the stock and fixtures and

carried on the business at this location until 1935 when he moved to his present location in the Young Building at 11 Belvidere Street.

XVI. EXCHANGES AND BAZAARS

During the Civil War Applebach's Horse and Cattle Exchange was conducted at the Nazareth Inn Stables, but no such institution reappeared in Nazareth until in 1930 Alvin Florey opened a Bazaar for the sale of all kinds of goods on the Bath-Nazareth Pike.

XVII. FIVE AND TEN CENT STORES

In 1913 Hyman and Louis Brody began a five and ten cent store at 45 South Main Street, which, during the former's absence, serving in the United State Navy during the World War, was continued by the latter brother. Upon Hyman's return they opened a hardware department in 1919 and the next year bought the building where they are continuing the business today.

From 1935 to its close in 1937 Herbert Turnow conducted a Ben Franklin store in the Schortz Building.

In 1936 G. C. Murphy opened Store 193 of the Murphy Stores, Inc. at 23-25 Belvidere Street which today is under the management of W. F. Tyson with a staff of twenty employees.

XVIII. FLOUR AND FEED MILLS AND STORES

Although the oldest flour and feed stores were those of George F. Speer at the northeast corner of Belvidere and Broad Streets in 1876 and Myron W. Beil near the Commercial House about 1880, the only store which came down to post-war days was that opened before 1900 by Thomas J. Oberly on the site of the present Schortz Building on South Main Street.

Oberly later moved to 177 South Main Street and in 1902 sold the business to Jacob Hottel who in 1907 built a grist mill at the corner of Walnut Street and Progress Avenue, where he remained until 1916 when he sold out to Charles Shultz. The business then changed hands rapidly from Shultz to Morris Kahler, Kahler to Walter Seyfried, and Seyfried to Milton Lindenmoyer who discontinued it in 1923.

A grist mill and cider press was operated at the west end of the Barony near Bath from 1860 to 1876 by Jacob Scholl, whose son, Henry W. Scholl took it over from 1876 to 1896, when other parties took it and then abandoned it.

George F. Speer, who had his store in Nazareth, ran the old Heller mill near Stockertown about 1867 and then sold it to Charles Mann who owned it when it burned in 1900.

Levi Woodring's mill on the Bushkill at Stockertown also burned, in 1867, but was rebuilt by his son, Peter Woodring, who operated it until his death when it was taken over by Benjamin Woodring. At an indebterminate later date Wilson Romig ran the mill and operated a distillery in connection with it.

XIX. GENERAL STORES

The natural outgrowth of the general store, conducted for the Moravian Congregation by Christian D. Senseman at the dawn of the nineteenth century, was the Senseman Store, operated for himself after 1830 and upon his death, a few years later, by J. R. Senseman, and then Comenius Senseman until his death in 1887.

Senseman's stock was acquired by John Roth who ran the store for two years before selling out in 1889 to Stofflet and Schmickley which continued there a few years longer until Stofflet bought out his partner and later moved to 150 South Main Street, where he remained until his retirement in 1915.

Among others who had stores in the early days of the open community were Jacob F. Nicholas, at 168 South Main Street from 1855 to 1857, when he left Nazareth, and William Beitel whose store at 68 South Main Street continued in 1865 a business established in 1810. Beitel was succeeded by his son, John F. Beitel who in 1876 sold out to Owen H. Knecht, upon whose death in 1911, it was discontinued.

In 1874 John J. Unangst opened a general store at the southeast corner of Broad and Belvidere Streets. In 1883 he took his son, Edward J. Unangst, into partnership, trading as John J. Unangst and Son, a name retained on the father's retirement in 1895, until January 1, 1900, when Edward J. Unangst continued the store under his own name. In 1917 his two sons, Elwood and Raymond Unangst, joined their father as partners in what has become the department store of E. J. Unangst and Sons.

In 1876 Edward C. Kern conducted a general store at 116 East Center Street and since 1896 Robert L. Siegfried has had a general merchandise store at 206 South Main Street. From 1900 to 1909 Asher E. Renner had a store at 328 South Broad Street, and in 1913

he reopened it until its sale in 1921 to Sylvester Kern who operates it today.

Wilmer Wolf had the store at 328 South Broad Street during the years of Asher Renner's retirement from 1910 to 1913 and then moved to Whitefield and Prospect Streets where he continues today.

In 1917 Samuel and Harry Freeman opened a store at 115 South Main Street, followed in 1924 by a furniture store at 21 Belvidere Street. At a later date the two locations were exchanged and in 1933 the furniture store was closed, the general store continuing on Belvidere Street. In 1934 Harry Freeman died and his brother, Samuel, brought in his own son, Nelson, to aid in the removal to 23 Belvidere Street and later to the Messinger Building. On Samuel Freeman's death in 1937 Nelson took over the business and the next year moved to its present location at 112 South Main Street.

Opening at Main and Walnut Streets in 1925, Harold Getz's "The Leader Store" soon moved into larger quarters in the Messinger Building and later into the Baronial Hotel which had been purchased and remodeled.

Among those operating in Stockertown were Peter Woodring from 1845 to 1870, Philip Sandt, 1870 to 1890, Reuben Shimer and his son, Edward, as Sandt's successors, from 1890 to 1905, and Alfred Taylor who bought out the Shimers and kept the store for over thirty years until his death in 1938. His son, Benjamin Taylor, is now closing out the store.

XX. GROCERS

Among the many who at various times established grocery and provision stores in Nazareth were Frank Abel at 46 East Center Street from 1881 to 1895, his successor, Oscar Messinger, 1895 to 1906, George D. Stocker, who bought out Messinger in 1906, and served until his death in 1934, and Stocker's successor, Russell Wambold, the present proprietor.

James Weidman's store, opened at Main and Belvidere Streets in 1901, was sold in 1906 to John A. and H. Thompson Vannatta who moved it to 12 Belvidere Street where they remained until John Vannatta retired in 1911, when his brother continued until selling out to Carl Gold in 1926. Gold sold out to George Kreidler and Warren Dech who remained together until 1930 when Dech bought

his partner's interest. In 1934 Dech moved to 35 Belvidere Street where he is still located.

Having retired from the partnership with his brother, John Vannatta in 1911, opened a store at 43 South Broad Street, which he operated until his retirement in 1922.

From 1905 until his departure for Martinsburg, West Virginia, in 1911, Milton Shafer conducted a grocery store at 31 South Main Street, while at 430 South Main Street, James F. Moore conducted a grocery from 1905, until his death in 1922, when Mrs. Elizabeth Moore continued it until its dissolution in 1924.

From 1906 to its close in 1921 Clinton Dereamer had a grocery and delicatessen store in the old Senseman building at the northeast corner of West Center Street and Center Square.

In 1914 the American Stores entered Nazareth on Belvidere Street and South Main Street, with the former store being converted to a self-service food market in 1939. At the same time in 1914 Howard Kresge until his death that year had a green grocery at the northwest corner of Broad and Belvidere Streets. This was then taken up by William Laubach who sold out to Raymond W. Weaver who since 1935 has been located at 105 Belvidere Street.

In 1919 Nick Ferraro began on South Main Street but after moving to Spring Street in 1921, left for Italy where he remained some years. Upon his return in 1927 he began again and remained at 41 South Broad Street until 1939.

William Hoch had a general store at East Lawn from 1920 to his death in 1938, when his widow, Mrs. Ellenora Hoch, continued the business.

From 1919 to 1922 Hebron Marsh was located at 114 North Main Street and then at 18 North Main Street until 1928 when he sold out to James Slover who in 1932 sold it to Burton Morey, from whom it passed the following year to Evelyn Rudge, who in turn closed out in 1935.

Among others who had stores about this time were Ed Mack, at 226 Mauch Chunk Street from 1912 to 1915, Anna Friebely at the same place from 1920 to 1931, and her present successor, Raymond Shields, since 1931.

Since 1923 Frank E. Hommer has had a green grocery at 39 Belvidere Street while from 1926 to 1929 Victor R. Edelman was next

door to Hommer. In 1929 he sold his green goods business to Fred Shafer.

James W. Jackson has had a store on the northeast corner of New and Belvidere Streets since 1927, and since 1928 the Atlantic and Pacific Stores Company has been in Nazareth, first at 150 South Main Street, and since 1938 as a self-service store under the management of William J. Albert in the Messinger Building at 121 South Main Street.

Begun in 1932 by Aloys Deutsch on Spring Street, and transferred in 1934 to 88 Seip Avenue, the grocery store was taken over in 1937 by Aloys Deutsch, Jr., who still conducts it.

Charles Fratipietro still operates the store which he opened in 1933 at 153 Spring Street, while Mrs. Albert J. Frey, since her husband's death in 1937, still operates the store he founded at 307 South Broad Street in 1934.

Tally Master and Harold Harron have served the community as grocers at 12 Belvidere Street since the founding of the firm on May 23, 1935, and both Thomas M. Roth, who began at 430 South Main Street in 1936, and Peter A. Kilpatrick, who began the same year at 32 North Main Street, are active at their respective locations.

Santo Bocich is in business at 150 Spring Street and Raymond Heller has been at 18 North Main Street since 1938; while Harry S. Arnold, beginning in 1935, and Fred J. Happel, opening an Economy Store in 1926, operate in Stockertown.

XXI. HARDWARE DEALERS, STOVES AND TINSMITHS

Advertising in 1876 that the business had been established in 1810, John Henry Bardill was succeeded as dealer in tinware, sheet iron and stoves by his son, John F. Bardill, who, on his retirement in 1919, sold out to Howard O. and Stuart D. Knecht, trading as Knecht Brothers. In 1923 the partnership was dissolved and Howard began his plumbing and tinsmith business, still located at 151 South Main Street, while Stuart began a plumbing business at 20 North Main Street, where he remained until 1933 when he retired and subsequently began a florist shop.

Among others of the early period were Christian R. Holber and Son at the northeast corner of Center Square and North Main Street, and John J. Unangst, dealer in bar iron and steel at his

general store. From 1870 to 1905 Emanuel F. Venter had a hardware and stove store at 39 South Main Street, which was carried on by his brother, William Venter, until his retirement in 1922.

From 1900 to 1903 Frank Messinger conducted a plumbing and heating business in the old Senseman Store on Center Square and then moved to 119 South Main Street, where he continued until 1927 when his son, Wilbur Messinger, took charge and added a wide line of ranges, refrigerators and radios.

In 1908 the Nazareth Hardware Company was incorporated with Herman F. Ziegler as president and George Lindenmoyer as secretary, and for thirty years was located at 139 South Main Street until, under Joseph Schlegel, its manager for three decades, it moved in 1938 to 49-51 South Main Street.

Beginning in the Odd Fellows' Building on Belvidere Street, in 1915, Robert W. Nolf in 1920 moved his plumbing and heating business to 37 Belvidere Street where today he also carries a line of house furnishings.

In 1917 A. C. Unangst set up a plumbing establishment at 156 South Main Street, later moved to Belvidere Street, and now carries house furnishings as well at 148 South Main Street.

Since 1930 the Star Janitor Supply House, founded at 28-30 South Main Street by John H. Knecht and his son, Wilhelm Knecht, has carried janitor's supplies, a stock expanded in 1933 to include paints and painter's supplies, refrigerators, vacuum cleaners, and the like.

Since 1887 Thomas A. Miller has had a hardware store and tinsmith shop on Main Street in Stockertown.

XXII. HOTELS

The Rose Inn, of historic significance, had been closed upon the opening of the new Nazareth Inn in 1772 when John Lischer, its proprietor, had been transferred to the new hostelry, and its remains were razed in 1858.

The Nazareth Inn, beginning its long and steady career of over a century and a half, has had twenty-nine landlords since Lischer, of whom twenty have had charge since the transition in Nazareth's government. These have been Edward Siegfried, Henry Whitesell, Richard Whitesell, Gamet and Leidy, and George Hager, all in the period from 1854 to 1868; then in order Jesse Bilheimer, 1868-1873;

E. W. H. Hummel, 1873-1882; Henry Milchsack, 1882-1883; Henry Whitesell, 1883-1892; Wm. H. Whitesell, 1892-1897; George Locker, 1897-1902; Abram R. Williams, 1902-1912; the Williams Brothers, 1912-1915; Harry Cawley, 1915-1916; Clayton Heckman, 1916-1919; Amandus Rehmel, 1919; Archie Kresge, 1919-1926; Joseph Gilbert, 1926-1932; Archie Kresge, again, 1932-1934; and Chester Schmoyer since 1934.

Founded in 1853 by James W. Kemmerer, the American House remained in his charge until 1857. From then until 1888 the records are imperfect mentioning only Henry Windt in 1861, Reuben Kemmerer in 1867, Samuel Knecht and W. H. Knecht, in 1876, but with Ed Kemmerer in charge in 1888, Reuben Ehrig, 1889, William H. Fabel, 1889-1892, George W. Fabel, 1893, Sarah J. Fabel, 1894, and Madison Uhler, 1894 to 1896, one finds the following succession: Frank Fabel, 1896, H. Burnett, 1897, Joseph Fabel, 1897-1900, Milton Kessler, 1900 to 1906, James Sandt, 1906-1910, John Achenbach, 1910-1911, and Willoughby German, Lewis P. German, Robert E. German and Herbert Kohler from 1911 to 1913, when Ed. C. Fehr and then Charles Fehr took charge for a period of nineteen years, until L. A. Butts, the present proprietor, took over in 1932.

The first new hotel after the transition was the Christian Spring Hotel, built by John Neumyer in 1860 and conducted by him until 1881 when his son, Edward, succeeded him for the next five years. Sold in 1886 to Martin Wasser, the hotel license in 1887 for a few months was transferred to H. M. Transue but went back to Wasser in August of that year. The latter retired in 1890 when Wallace Rhoads took charge, being succeeded by G. H. Hoch in 1892, George A. Barthold in 1893 and Bolivar Roth in 1897. Roth's successor was Charles Rice who retired in 1913 when Charles W. Zellner conducted it for a year, turning it over in 1914 to Stephen Schlegel, upon whose retirement in 1927 the present proprietor, William J. Corbeau, took charge.

From 1860 to its remodelling as a store in 1905, the Franklin House was operated by Aaron Fogel, 1861-1868, Theodore Walker, 1868-1870, again Aaron Fogel, 1870-1883, William H. Knecht, 1883-1884, David Wagner, 1884-1885, Samuel Kessler, 1885-1891, William R. Kiefer, 1891-1896, Floyd Kiefer, 1896-1904, when for a year it was vacant, and Henry J. Seyfried who had reopened it in 1905 when A. J. Stofflet purchased it for store purposes.

The Commercial House, opened by Herman F. Ziegler in 1890, passed to Henry Moser in 1904, to Frank Kratzer in 1923, to Raymond H. Michael in 1929, and to the present proprietor, Michael Ferraro in 1934.

Opened in 1906 by Clayton Heckman, the Baronial Hotel had a career of thirty years under Heckman, 1906-1907, Harry Kutz, 1907-1908, Thomas Weil, 1908-1911, Herman Ziegler, 1911-1912, Lewis Werkheiser, 1912-1916, Harry Buss, 1916-1923, and Palmer Cole from 1923 until it was sold for conversion into a department store in 1935.

Since 1934 Jacob Kowalczak has been conducting a hotel at 326 South Main Street.

The Union Hotel, since 1925 known as Toch's Inn, was built in Stockertown in 1845 by Peter Wotring and since its first license was received in 1855, has had the following proprietors: John F. Uhler, during the Civil War period; Peter Wotring's son, Benjamin; Clinton Sandt, about 1876; Wallace Rhoads, 1892-1898; Harry Bartholomew, 1898-1899; Charles Arner, 1901-1916; Moses Boyer and then Samuel P. Billheimer, in 1916 and 1917; Palmer Cole, 1917-1923; and Clarence Toth since 1925.

The Centennial Hotel, Stockertown, originally built by a man named Stocker, had as its landlords, Henry F. Moser, 1891-1896; Clinton Buss, 1896-1898, Moses Boyer, 1898-1910, A. M. Dougherty, 1910-1912, Sylvester R. Barndt, 1912-1917, and Palmer Cole from 1917 to 1923, when the present proprietor took charge.

XXIII. ICE DEALERS

From 1909 to 1926 William J. Wunderly was in the ice business in Nazareth. At the latter date he sold out to Ira P. Schlegel who continued the business until his death two years later in 1928.

Since 1926 Victor R. Edelman has been dealing in ice at 229 South Broad Street, as has Homer Kienzle at 146 Mauch Chunk Street since 1935.

XXIV. INSURANCE AND REAL ESTATE

For the past fifty years the Prudential Insurance Company of America has had an office in Nazareth which now is located in the Schortz Building on South Main Street and, under Frank L. Ihrie, who was assistant superintendent from 1912 to his death in 1934, and Frank Young and William DeLong, the present assistant superintendents, employs twelve people.

Before the turn of the century Jacob H. Beck, for over thirty years a Justice of the Peace, conducted an insurance business which was taken over by his son, Wilson H. Beck, in 1902, and which, on the latter's death in 1930, was acquired by the present proprietor, Harley P. Yeisley, whose office is at 52 South Main Street.

In 1902 Franak Huth opened a general insurance office and in 1928 expanded by taking into partnership his son, Frank R., and his son-in-law, Charles W. K. Shafer. Upon the founder's death in 1937, the business has been continued at 56 South Main Street.

For many years Linford P. Kostenbader, in addition to his duties as Justice of the Peace from 1906 to 1918 and Notary Public from 1918 to 1939, conducted an insurance and real estate business.

Since 1924 Charles E. Knecht, formerly a Justice of the Peace, and for nine years Postmaster of Nazareth, has had a real estate and insurance office at 12 North Main Street, while James S. Fry, at 137 South Main Street since 1926, A. O. Sturgis and Albert J. Sturgis, at 23 South Main Street since 1927, and George A. Kubilus, since 1934 at 226 South Broad Street, also have real estate and insurance offices.

XXV. JEWELERS AND OPTICIANS

Beginning with Josiah O. Beitel, who manufactured clocks and dealt in jewelry at 135 South Main Street from 1832 to 1877, Nazareth has had eight jewelers in its business history. In 1868 Beitel took into partnership his son, Richard, who took over the business in 1877 and continued it until 1919, when he became an optician, continuing this practice until his retirement in 1935.

From 1870 to 1880 Edward Beitel conducted a jewelry store at the southwest corner of Center Square and North Main Street.

From 1875 until his death, F. F. Giering was established, first at 56 South Main Street and then at 49 South Main Street. His son, John F. Giering, continued the business until his retirement in 1915, when Herbert Young and Ralph Saeger bought the stock and fixtures and continued the business for another decade until 1924 Saeger purchased Young's interest in the firm. Saeger sold out in 1937 and the next year opened The Community Jewelry Store at its present site, 41 Belvidere Street.

In 1919 Russell D. Lambert opened a jewelry store at 137 South Main Street, whence he moved across the Street to 138 South Main

Street in 1924, proceeding to his present quarters at 45 Belvidere Street in 1929.

Since 1931 John J. Siegfried has been established at 57 South Main Street, while Leon Kolb has had a branch office from his Allentown practice as optician at 118 South Main Street, since 1934.

XXVI. LIVERY STABLES AND TRUCKING

From earliest times the livery business was almost wholly conducted by the proprietors of the Nazareth Inn, but in 1876 John Knecht was advertising as proprietor of a livery stable at what is now 17 East Center Street, and about 1880 Myron W. Beil was located near the present Commercial House.

William Frutchey had a livery stable on Cedar Alley near Belvidere Street for several years around 1890, as did Oscar Ritter, and from 1895 to 1897 and again from 1905 to 1916 Mahlon J. Snyder had a similar establishment.

In 1890 Charles D. Kahler began the teaming business. In 1903 he added a freight delivery line covering a radius of twenty-five miles and after 1910 was assisted by his son, Grant H. Kahler, who took over his father's business, bought motor trucks, and is now engaged at 534 South Main Street, in moving and hauling.

William J. Wunderly in 1909 added trucking to his ice business and had the first motorized delivery trucks in town. This business was sold to Ira P. Schlegel in 1926, and on the latter's death in 1928 was dissolved.

Since 1934 William G. Edelman has been engaged in the general hauling business at 209 Mauch Chunk Street, as has Max Hough since 1937 at 133 South Broad Street.

XXVII. MARBLE CUTTERS

Nazareth has had but two artists in marble. In 1876 Robert Haas was noted as designer and erector of monuments and tombstones at Broad and Belvidere Streets, and his work remains at Nazareth Hall and on the old Moravian Indian cemetery; while from 1892 to 1921 Owen Frey had a marble yard first on Belvidere Street and later on South Street.

XXVIII. MILK VENDORS

As a staple product, milk and the milk trade drew many men to create routes in Nazareth. From 1885 to 1894 Oliver Kahler

had a milk route which he then sold to Edgar D. Rohn who in 1922 sold it to Stanley Woodring who continued it until 1932 until joining William Benner in a partnership which continued until Woodring took over the business in 1936, which is now operated from 41 Prospect Street.

In 1898 Harry Brockman began at the northwest corner of Center Square, where he invented an aerating machine to cool the milk, and whence he was the first to sell bottled milk in Nazareth. This business passed in 1905 to M. Audenried who in turn sold it in 1910 to George Knecht, who sold it to John Miller in 1912. After eight years, Miller in 1920 sold out to James Sloyer who after but two years discontinued the business.

In 1907 John W. Savitz began a milk business at 22 Evergreen Street, where in 1919 he took in William B. Benner as partner, the firm continuing until 1925 when Savitz withdrew. Benner continued alone until 1932 when, as has been seen, he was joined by Stanley Woodring.

In 1907 also Harry Repsher began to distribute milk, a business conducted at 223 South Main Street until his retirement in 1937.

From 1916 to 1924 Wilson Buss served a milk route from 235 South Main Street.

A creamery was operated for many years at Stockertown, but is now a cheese factory, conducted by the Hiram Uhler Estate.

XXIX. MILLINERY

Nazareth has been plenteously endowed with millinery shops since Mrs. Eliza Whittier in 1869 opened her first display on the site of the present Post Office, a shop which continued for over sixty-five years until its close in 1935.

From 1874 to 1886 Sarah A. Speer, later Mrs. Harry Munger, had a shop at 114 South Main Street, while Mrs. Carrie Stocker had a shop at 15 Belvidere Street from 1894 to 1904 when Lizzie and Ida Ehrig acquired it and continued it until 1910.

From 1904 to 1907 Minnie Heyer sold hats in the Christ Building on South Main Street and then moved to 39 South Main Street until her retirement in 1910.

Mrs. Charles N. Anglemire from 1905 to 1907 had her hat shop where the Post Office now stands and then moved to South Main Street near Walnut, which location she left in 1909 to go to 42

South Main Street, where she remained until her retirement in 1933.

Mary Mackes had a millinery shop at 28 Prospect Street from 1906 to 1911 while Mrs. Carrie Alpaugh opened a shop in 1910 and the next year moved to 68 South Main Street where she remained until 1928. In this year she closed her hat shop to open a florist shop, adding musical instruments from 1931 to 1935, but in 1939 reopened her hat shop in conjunction with her florist shop.

From 1914 to 1924 Ruth Michael sold hats at 164 South Main Street.

XXX. MOTION PICTURES

Oscar Kemmerer opened the first motion picture exhibition in Nazareth in the store room just north of the present Royal Theatre. Later Clayton Heckman built the Dreamland Theatre on the site of the present Royal Theatre. This passed in 1911 into the hands of Ed. Silvers who remodeled it and operated it until 1926 when Donald and Frederick Heckman took charge.

Silvers then built The Broad Street Theatre at a cost of $43,000 and operated it for a year until in 1927 the Pizor Enterprises bought it and improved it. Sound pictures came to Nazareth in 1930.

XXXI. NURSERIES

As early as 1876 Edmund Ricksecker had a nursery on what is now the southwestern part of the Borough Park, and his successors were Theodore Roth, who operated it for many years, and then Charles Bower who closed it some years ago.

XXXII. PAINTING AND PAPERHANGING

From 1865 to 1890 James Michael was in the painting and paperhanging business at 43 South Main Street, while Tilghman Abel ran his business from 1873 to 1898 when his son, Frank D. Abel, took over the business which he still conducts at 158 South Whitefield Street.

Wilson T. Steckel began in 1889 and in 1892 opened a store at Center Square, later moving to 345 Mauch Street and finally at 105 North Main Street.

Harry L. Roth began business in 1906 on Mauch Chunk Street and then moved to 49 Belvidere Street and subsequently to 154 South Whitefield Street where the business was closed upon his death in 1935.

Thomas J. Franczak has been doing paperhanging since 1921 and painting since 1929 at 222 Oak Street.

For many years Fred Wampole has been in the decorating and sign painting business at 29 Belvidere Street, while Earl J. Murphy had his sign painting headquarters at 47 South Broad Street from 1932 to his death in 1939.

XXXIII. PHOTOGRAPHERS

Edward Hummel operated a photograph gallery in Nazareth at what is now 12 Belvidere Street during the Civil War and was followed by William Hertzog and then the latter's son, Isaac Hertzog, who continued the business at 49 South Main Street until 1922, when it was bought by Harvey Dietz who is the present proprietor.

XXXIV. PRINTERS AND STATIONERS

Following in the traditions of John Brandmueller and Senseman and Company's *Abend Zeitung* of 1837, published in connection with a job printery, The Nazareth Item Company, since 1891 has published a weekly newspaper and has done job printing, at first next door to the present Nazareth National Bank Building, and now at 46 South Main Street.

From 1898 to his death in 1925 John Oswald conducted the Nazareth News Agency at 143 South Main Street. For a short time two daughters and later his son-in-law, Ralph Stocker, continued the business but about ten years ago it was sold to its present proprietor, Herbert Reimer.

For some time about 1900 Harry Venter and William Michael had a small printery at the southwest corner of Belvidere and Spruce Streets, while Fred Butler and Charles Hess opened a printing shop at 124 Belvidere Street about 1915. Butler then entered the army and Hess sold his interest to Thomas Starner who on Butler's return in 1920 formed a partnership which survived but one year. Butler retired in 1921 and Starner continued as The Starner Printing Company, moving in 1927 to his present location at 307 South Main Street.

The Dragon Press was established at 124 Belvidere Street for a while by Joseph Rickert who in 1918 became associated with the *Nazareth Item* where he remained until his death in 1939.

Since 1929 Robert G. Young has conducted a job printery at 127 High Street.

XXXV. RADIOS AND ELECTRIC SUPPLIES

With the post-war development of electrical equipment and the radio, Nazareth soon could boast of specialists in this field. Herbert M. Beil began in 1922 at Schoeneck and in 1930 opened a store at 18 North Main Street, moving in 1938 to his present location at the southwest corner of Main and Mauch Chunk Streets.

Since 1926 Carlisle A. Anglemire has had a radio and electrical appliance store at 40 South Main Street, with an additional store room at 42 South Main Street.

In 1935 The Buzzard Electrical Supply Company began business in the Broad Street Theatre Building and moved in 1937 to 61 South Main Street where Owen Williams is the present manager.

In 1936 Nat Motta opened a radio store in the Broad Street Theatre Building where he sells radios, refrigerators and electrical appliances.

XXXVI. RESTAURANTS AND SALOONS

From 1866 to 1880 Francis X. Etschman had a restaurant and saloon on North Main Street, while Paul Bachschmidt had one on Church Street from 1860 to 1881. Simon Clader had a saloon from 1862 to 1875 and John Neumyer had both restaurant and saloon from 1881 to 1883. In 1884 and 1885 Daniel Hauser had a restaurant, while Asher F. Hagenbuch began at the turn of the century a lunch room which he still operates at 111 South Main Street.

For some years after 1900 Harry Stocker had a restaurant on Belvidere Street, and in 1906 Elmer Mast opened an ice cream parlor at 148 South Main Street which passed successively to Harry LaBar, Pierce Solt, Fred Gerlach, and in 1919 to Samuel Rider who in 1923 sold it to H. Ferne Memmert who conducted it to his death in 1937, when Mrs. Memmert took it over.

In 1912 Peter Jigos of Pittsburgh opened a restaurant in the Christ Building on South Main Street, later building at the southwest corner of Belvidere and Spruce Streets where he remained until his death in 1934.

In 1914 Fred C. Kline opened a restaurant at 550 South Main Street where, in a new building, he has remained to this day.

In 1926 James E. Rohrbach opened a confectionery stand at 28 Prospect Street, moving in 1928 to 212 South Main Street where he conducted a restaurant until his retirement in 1934.

In 1931 Samuel Aristide opened the restaurant which he still operates at 122 South Main Street, while Samuel Seguine began in 1933 at 68 South Main Street, later moving to 67 South Broad Street, where his restaurant is open for business at the present time.

In 1934 Mike Barket opened the Blue Moon Restaurant at its present site, 180 Spring Street, while the next year Alfonso Ferraro began his business at its present location, 6 Belvidere Street. Since 1936 Faimont's Dairy Store, of which Vincent Master is now manager, has been located at 39 Belvidere Street.

For a short time about 1937 Hunter Frey had a restaurant at 10 South Main Street, which was taken over by Larry Roscioli in 1937 but later discontinued.

XXXVII. SADDLERS AND HARNESS-MAKERS

In the early days of the new borough Solomon Schaefer owned and operated a saddlery and harness shop at 122 South Main Street which he sold in 1863 to Samuel Reese who in 1896 took his son, Charles, into partnership. This continued until Samuel Reese's death in 1918 when Charles continued the business until his own death in 1930 when, on his death, the business was discontinued.

In 1876 William H. Nolf was advertising his business as saddler and harness-maker opposite the Nazareth Inn.

About 1900 Albert Hertzog, had a shop at 39 Belvidere Street and in 1926 Aaron W. Gehringer began to repair harness on Belvidere Street.

XXXVIII. SHOEMAKERS, SHOE DEALERS, SHOE REPAIRERS

As early as 1876 Gustavus A. Kern, at the northeast corner of Walnut and Main Street, Henry Klein at 10 North Whitefield Street, and John H. Gramlich at 17 North Main Street, were recorded as shoe dealer and boot and shoe maker and repairer, respectively.

From 1888 until 1910 Frank Kunkel conducted a shoe store at 26 South Main Street. His successor, Robert Getz moved the business to 57 South Main Street and in 1911 sold it to Clinton Frantz who began at 138 South Main Street, only to move in 1914 to the Schortz Building at 108 South Main Street, where he is still located.

From 1900 to 1917 James S. Fry and Company operated a retail shoe store at 46 South Main Street, while from 1906 to 1912 A. C. Unangst had a shoe store at 14 Belvidere Street.

In the first decade of this century Louis Joos began a shoe repairing shop at the northeast corner of Center Square and Center Street, moving diagonally across to the southwest corner in 1910. Two years later he moved to 30 South Main Street and in 1924 he moved to his present location at 29 North Main Street.

Andrew Master conducted a shoe repairing shop at 124 South Main Street from 1913 to his retirement in 1939, while Michael Master, began at 39 Belvidere Street in 1927 and two years later moved to his present location at 47 Belvidere Street.

In 1917 Michael Bucchi began hand work repairs at 117 South Main Street, but later installed modern machinery.

From 1930 to 1938 Albert Gaumer had a shoe repair shop in his Leather Craft Shop at 18 Spruce Street, while John Senneca has had a repair shop at 37 South Main Street since 1937.

XXXIX. WELL DRILLERS AND EXCAVATORS

In 1904 Daniel S. Leopold and his son, Quinton, began to drill wells in Nazareth, and Quinton S. Leopold today continues the firm at 32 Evergreen Street.

Since 1912 H. S. Shafer has been doing quarry stripping, road grading and building, excavating and the like, while George Cairo has been in the excavating business at 400 Mauch Chunk Street since 1932.

In the last decade Rapp Brothers, Paul Guenther, and Kocher Brothers have also entered the field of well-drilling.

XL. MISCELLANEOUS

Among the various business activities in Nazareth have been the wheelwright works of Christian Musselman at 27 North Main Street at the close of the nineteenth century, the welding and brazing shop of Norman H. Reimer at 226 South Whitefield Street begun in 1935, the manufacture of a Bohemian Sauce, noodles and macaroni by The Moravian Community, Incorporated, organized in 1911 by G. A. Schneebeli, which removed to Bethlehem in 1915, the Nazareth Hosiery Company, first under Milton Kessler from 1907 to 1914 and from 1914 to 1921 under Robert Getz and Fred Wunderly, and Francis C. Christ's fur business which closed upon his retirement in 1927.

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Patron List

The following names are those of citizens, friends and neighbors who have given of their substance, or in whose name contributions have been made, to the end that this record of their community might see the light of day.

Family Name	Christian Name	Middle or Maiden Name
A		
Abbott	Arthur	Calvin
Abel,	John	Peter
Abel,	Stella	Miltenberger
Abel,	Kenneth	Paul
Abel,	Dorothy	Bartholomew
Abel,	Harry	L.
Abel,	Mary	A.
Abel,	Hilda	Irene
Abel,	Alice	Remaley
Abel,	Henrietta	Frankenfield
Abel,	George	E.
Abel,	Jeannetta	Remaly
Abel,	George	Rudolph
Abel,	Henrietta	E.
Abel,	Elmer	Wilson
Abel,	Archie	Raymore
Abel,	Tilghman	
Abel,	Agnes	Ryan
Abel,	Hattie M.	Roth
Abel,	Frank	D.
Abel,	Theodore	John
Achenbach,	George	William
Achenbach,	Gertie	Gold
Achenbach,	Richard	T.
Achenbach,	Rev. Solomon	T.
Achenbach,	Mary	Frantz
Ackerman,	Harry	Edward
Ackerman,	Elizabeth	Ellen
Ackerman,	Alseira	Jones
Ackerman,	Clayton	Frey
Ackerman,	Gertrude	M.
Adams,	Edward	Carley
Adams,	Lynda	Blood
Adams	Donald	Boyd
Adams,	Lynda	Lu
Adams,	Eleanor	Gano
Albert,	W.	J.
Albert,	Marie	E.
Albert,	Homer	Heller
Albright,	Arthur	W.
Albright,	Agnes	Vean
Albright,	Richard	Allan
Altemose,	William,	Jr.
Altemose,	William	
Altemose,	Marguerite	M.
Altemose,	Floyd	Peter
Altemose,	Mayme	Werkeiser
Altemose,	Lester	R.
Altemose,	Margaret	Byrnes
Altemose,	Kathleen	M.
Altemose,	Patricia	A.
Altemus,	Melvin	Eugene
Altemus,	Mary	Shafer
Ambrose,	Charles	John
Ambrose,	Rosario	
Andrews,	Burton	F.
Andrews,	Jacquelyn	B.
Andrews,	John	Burton
Andrews,	Pauline A.	Roth
Andrews,	James	Peter
Andrews,	Anna	Lilly
Andrews,	Clara	Louise
Andrews,	Clinton	Henry
Andrews,	Martha	May
Anglemire,	Charles	Norman
Anglemire,	Mary	Fenner
Anglemire,	Carlisle	Archibald
Anglemire,	Josephine	Kreider
Anglemire,	Alice	Ruth
Anglemire,	Margaret	Joan
Applegate,	Evelyn	Wootten
Applegate,	Joseph	Franklin
Applegate,	Dorothy	Mae
Aristide,	Samuel	
Arndt,	Hilda	Sarah
Arndt,	Bernice	Mae
Arndt,	Valeria	Doris
Arndt,	Henry	Howard
Arndt,	La Rue	Gloria
Arndt,	Dewey	Henry
Arner,	Charles	Henry
Arnold,	Elwood	Edwin
Arnold,	Florence	Roth
Arnold,	Elaine	Jean
Arnold,	Claire	Wunderly
Auchenbach,	Dora	Louise Beers
Auchenbach,	Joyce	Audrey
Auchenbach,	Alan	Alton
Audenried,	Mary	Catherine

Audenried, Earle W.
Audenried, Rose H.
Audenried, William Earl
Audenried Ronald John
Ayres, Ernest McCreary
Ayres, Margaret Patterson

B

Bachman, Mary Crawford
Bachman, Mamie Sabina Smith
Bachman, Alma Virginia
Bachman, Robert, Sr. Byron
Bachman, Corna Kindt
Bachman, Beatrice Belle
Bachman, Robert, Jr. Byron
Bachman, Lucille Ann-Elizabeth
Bachman, Llewellyn Thomas
Bachman, Marion June
Bachman, Mae Elizabeth
Bachman, Mrs. Irwin A. Reinhard
Bachman, Laura S. Reinhard
Bady, Stewart Clayton
Bahnsen, Mrs. G. F.
Bak, Agnes Stella
Bak, Freda Theresa
Bak, Frank Joseph
Bak, Anna Jane
Banghart, Annie Miller
Bardill, John Frederick
Bardill, George Rudolph
Bardill, James Henry
Bardill, John Jr. Frederick
Bardill, Walter Samuel
Barie, Ethel G. Hyndman
Barket, Mike
Barrall, Kenneth Arlington
Barrall, Grace Remaly
Barrall, Edgar Lewis
Barrall, Carrie Anna Smale
Barth, Matthew
Barth, Mary Hauler
Barth, William Joseph
Barth, John Michael
Barth, Margaret Helen
Bartholomew, Ralston James
Bartholomew, Ethel George
Bartholomew, Ralston George
Bartholomew, James Cyrus
Bartholomew, Evelyn Bermilla
Bartholomew, Wesley Sylvanus
Bartholomew, Edgar Singerly
Bartholomew, Constance Irene
Bartholomew, Carrie A. Dornblaser
Bath, Richard Ernest
Bath, Homer M.
Bath, Arnold Chester
Batiste, Philip C.
Batt, Luther Stanley
Batt, Florence Kern
Batt, Gerald Roland
Batt, Gertrude Amanda
Bauman, Elwood Uhler
Bauman, Emily Spiess
Beck, Charles
Beck, S. G.
Beck, Frances Raub
Beck, Elizabeth I.
Beck, Alice S.
Beck, Mary Ann Eck
Beck, Wilson Eugene
Beck, Henry Amandus
Beck, Annie M. Laubach
Beck, Mildred Abaseina
Beck, Charles F. J.
Beck, J. Clayton
Beck, Ethel M. Leh
Beck, William Henry
Beck, William Robert
Beck, Robert Henry
Beck, Ellen Miksch
Beck, Lester Laubach
Beck, Florence I. Schmidt
Becker, Robert John
Beers, Victor Jr. Calvin
Beers, Edith Claire
Beers, Robert A.
Beers, Victor C.
Beers, William Augustus
Beers, Floyd Franklin
Beers, Lillian Orvie Thomas
Beers, Hortense Catherine Klingler
Beers, Calvin Raymond
Beers, Harry Elwood
Beers, Lillian Grace
Beers, Evelyn Ruth
Beers, Robert F.
Beers, Anna S.
Beers, Mary A. Seibert
Beil, Clarence Herbert
Beil, Clara
Beil, Herbert Myron
Beil, Hattie Louise Hunter
Beil, Ruth Elleanor J.
Beisel, John Peter
Beisel, Christina Nolf
Beisel, John Charles
Beisel, Mary Huttel
Beitel, James C.
Beitel, Emma Koehler
Beitel, Lewis J.
Beitel, Richard O.
Beitel, Mary Hoch
Beitel, Catherine E.
Beitel, George L.
Beitel, Carl H.
Beitel, Lillian Burris
Beitel, Josiah Oliver
Benckert, Charles Alfred
Bender, Walter H.
Bennett, Mary Elizabeth
Bennett, William
Bennett Jr., William Morris

Bennett III, William Morris
Bennett, Bess Surface
Bennett, Charles Surface
Bennett, Donald Ellsworth
Bennett, Mary Emma
Bennett, Emily
Bensing, Ernest George
Bensing, Beatrice Shireman
Bensing, Jeane Anita
Bensing, Kermit Ernest
Benvegno, Tony
Berger, Russell S.
Berger, Walter D.
Berger, Emma A. Eckhart
Berger, Clara Mae
Berkaw, Ernest D.
Berkaw, Lula Bilheimer
Berkaw, Bergen F.
Berkaw, Ernest De M. Jr.
Berlfein, Edward
Berlfein, Helen Freeman
Betge, Alfred C.
Bickert, Meranda Sarah Elizabeth
Bieler, Roy C.
Billheimer, Cora Alice
Billheimer, Victor A.
Billheimer, Mary A.
Bilheimer, Samuel Peter
Bilheimer, Emma Jane
Bilheimer, Newberry Samuel
Bilheimer, Lottie Ottitia
Bittenbender, Lewis Eugene
Bittenbender, Agnes Alice
Bittenbender, Ida Mary
Black, Lottie Siegfried
Blake, Laura King
Blayle, Charles F.
Bodder, Mary Morgan
Bodder, Theodore Furman
Bodder, Furman John
Bodder, Helen Sophia
Bodder, Jesse Morgan
Boerstler, Wilson Thomas
Boerstler, Mildred Anna Smith
Boerstler, Wilson Jacob
Boerstler, Elizabeth Hertzog
Boerstler, Carrie L. Ziegler
Boerstler, Jacob Lovene
Boerstler, Eleanor Elaine
Boerstler, Jean Ziegler
Boerstler, George William
Boerstler, Joseph Lovene
Boerstler, Rebecca Whitesell
Bolas, Anthony J.
Boncher, Anna Eberts
Bonser, Alfred L.
Bonser, Nettie Marsh
Bonstein, Hannah Catherine
Bowers, Willard Simon
Bowers, Paul H.
Bowers, Frances Marie
Bowers, Charles Oliver
Bowers, Edna
Boyer, E. Albert
Boyer, Dora Newhard
Boyer, E. Albert Jr.
Boyer, John Thomas
Boyer, Joanne Newhard
Boyer, James Warren
Boyer, Clara Kahler
Boyer, Earl J.
Bramer, A. C.
Brazina, Reuben I.
Brazina, Evelyn Getz
Breidinger, Jeanette May
Breinig, Warren, Sr. Lewis
Breinig, Flossie Rader
Breinig, Grace Isabelle
Breinig, Warren, Jr. Lewis
Brensinger, Elizabeth A. Marsteller
Brior, Rollin H.
Brior, Dorothy W.
Broad, Edward
Broad, Minnie F. Beers
Brobst, Cula Knecht
Brobst, Alfred Lewis
Brobst, Sarah Heiney
Brobst, Theodora Anne
Brobst, Nathan Benjamin
Brody, Louis N.
Brody, Goldie Bacofen
Brody, Alice
Brody, Jane F.
Brody, Herman E.
Brody, Leonore Harris
Brody, Frances Jeanne
Brody, Shirley Marian
Brong, Oscar Sebastian
Brong, Bertha Silvius
Brong, Leon Henry
Brong, Woodrow Sebastian
Brown, Helen Maria Beers
Bruce, Adam Hilbert
Bunn, Clinton Louis
Bunn, Ruth Bennett
Bunn, Jane Elizabeth
Burley, John A.
Burley, Anna Laros
Burley, Clinton Amandus
Burley, Myrtle Mackes
Burrier, Annie L. Meyers
Burrier, Ruth L.
Burritsch, Agnes Sorger
Burritsch, Angela Pauline
Bush, Walter J.
Bush, Nettie O. Faulstick
Buss, Harold James
Buss, Bessie Eva Knecht
Buss, William Richard
Buss, Allen Harrison
Buss, Harvey Allen
Buss, Tillie Gormley

Buss, John Clayton
Buss, Earl Jennings
Buss, Wilson
Buss, Ellen
Buss, Ellen Nolf
Buss, Harry C.
Buss, Anna M.
Butts, Lizzie Werkheiser
Butts, Lina Serfass
Butts, Layton A.
Butz, William Daniel
Butz, Floyd Michael
Butz, Elizabeth Woodring
Buzzard, Hattie Grace
Buzzard, Mary J.
Byrnes, John Michael
Byrnes, Henry James
Bytel, Charles Henry
Bytel, Miriam A.

C

Cabeza, Angelina Rosati
Carmel, Jacob
Carmel, Mary Alessie
Carmel, Hector James
Carmel, Beatrice
Carmel, Leonard
Carty, Ross Melville
Cassano, Charles Rodman
Cassano, Anthony J.
Cassano, Pearl R.
Cassler, Edward Joseph
Cassler, Marian Arnold
Cassler, Mae Elizabeth
Celso, Santos
Cerrone, Joseph
Champion, Edmund Claude
Champion, Isabel O'Neil
Chane, Ben
Chauvenet, Mary
Childress, James Dilliard
Christie, Harriet D.
Christl, Louis W.
Christl, Clara E. Mierow
Christl, Viola E.
Christl, Wilma M.
Christman, Raymond J.
Christman, Jennie Troxell
Clark, Fannie Seibert
Clauser, Charles Peter
Clauser, Minnie Shoemaker
Clay, Samuel J.
Clay, Lillie Buss
Clewell, Katie L.
Clewell, Eugene A.
Clewell, Emma Mattes
Clewell, Frank E.
Clewell, Florence R.
Clewell, Henry A.
Clewell, Walter Henry
Clewell, Hilda Minnich
Clewell, Vera Elizabeth
Clewell, Virginia Arlene
Clewell, Stanley W.
Clewell, Anna S.
Clewell, Eschor B.
Clewell, Sadie I. Fleischman
Clewell, Charles Walter
Clewell, Flora Margaret Reiss
Clewell, John J. Fehr
Clouse, Mary Craig
Cole, Palmer Samuel
Cole, Minnie Mae Berger
Cooley, Harry Hoyt
Cooley, Minnie Maude Heyer
Cooley, Evelyn Heyer
Cooley, Rue Christine
Cooley, Desmond Heyer
Company, Susie Rosati
Connell, Floyd Peter
Cope, Minnie Camilla
Cope, George Washington
Cope, Anna Seyfert
Cope, William Franklin
Corbeau, William J.
Corbeau, Ruth L.
Correll, Edwin George
Correll, Mabel Roth
Cortazzo, Parrie
Cortazzo, Peter
Crawford, William H.
Crawford, Julia Mohn
Crawford, Walter
Crawford, Emma Hoffman
Crawford, Julia
Crawford, Alice E.
Crawford, Helen
Culver, Howard Snyder
Cump, Guy
Cump, Helen Milbee
Cump, Barbara Luise

D

Daneker, Jacob Valedene
Daneker, Lillie May
Danforth, Dorothy VanNatta
Danforth, Hazel VanNatta
Daniel, Mrs. Lovine H.
Daniel, Mabel Ella
Daniel, Elsie Elma
Daniel, Elmira S.
Daniel, Addi
Dankel, Howard Samuel
Dankel, Ida Kratzer
Dankel, Roy
Danner, Robert E. Lee
Darrohn, Samuel R.
Darrohn, Edith M. Ackerman
Darrohn, Patrician Ann
Dashner, Frank Ambrose
Davidson, Rebecca E.
Davidson, Reuben Victor

Davidson, Sadie Irene Spengler
Davidson, Carl Spengler
Davidson, Fay Irene
Davisson, Paul A.
Davisson, Catherine Matthews
Dech, Lulu Grace
Dech, Cora Susanna Edelman
Dech, Warren Stout
Dech, Helen Koch
Dech, Shirley Mary
Dech, Warren S.
Dech, Tilghman Victor
Dech, Emma Stout
Dech, George Henry
Dech, Lily Amelia
Dech, Robert Eugene
Dech, Florence Amelia
Dech, Duane Robert
Dech, Constance Mae
De Long, William C.
De Long, Ruth Ward
Dennis, Paul Bauer Beisel
Dennis, (Mrs. Paul) K. Barney
Dennis, Frank Beisel
Dennis, Sallie Bauer
Dennis, Alice Kathryn
DeReamer, Thomas Eugene
DeReamer, Kathryn Elmira
Dereamus, Andrew C.
Dereamus Helen Paulus
DeRoach, Joseph Abraham
DeRoach, Lillian Anna Michael
DeRoach, Josephine Grace
DeRoach, Marianne Ida
DeRoach, Michael Stanley
DeRoach, James Donald
Derr, Andella Messinger
Derr, Ralph Franklin
Derr, Verna Thomas
Derr, Dale Delmar
De Schweinitz, Dorothea
De Schweinitz, Louise Darrow
Detwiler, Kathryn Elizabeth
Deudtch, Julia Deudtch
Deutsch, Frank, Sr., Joseph
Deutsch, Martin Adam
Deutsch, Nicholas Ambrose
Deutsch, Frank Joseph
Deutsch, Teresa Kepple
Deutsch, Ignatz George
Deutsch, Mary Lakey
Dever, Kersey Ringgold
Dever, Carolyn Mentzer
Dewalt, Ida
Didovitz, Frank
Diehl, Walter H.
Diehl, Sara B.
Dimler, Ernest Henry
Dimler, Carrie Nace
Di Paolo, Mildred E. Laudenbach
Dlugos, Joseph Michael
Doll, Theodore Bernard
Dornblaser, Thomas Franklin
Dornblaser, Abbesena M. Johnson
Dornblaser, Forrest David
Dornblaser, Edwin Thomas
Dornblaser, Ruth Unangst
Douglas, Samuel W.
Douglas, Eilen Griffith
Doyle, Sr. Bruce Irwin
Doyle, Linda Elizabeth
Drach, Emanuel Christian
Drach, Lucy Haupt Itterly
Drake, Gladys Gold
Drake, Jean Ann
Drake, Carl Oliver
Drake, Miriam Adams
Drake, George Robert
Drauch, Russell Marcus
Drauch, Anna MacDonald
Drauch, Virginia May
Druckenmiller, Myra
Dry, Milton M.
Dry Mrs., Milton M.
Dry, Mary A.
Dusinski, Stephen John
Dziedzina, John Jr.
Dziedzina, Mary

E

Ealer, Sanford
Easterly, David
Eberts, Edwin James
Eberts, Sylvester Henry
Eberts, Alice K. Halderman
Eberts, Christiana Graver
Eckhart, Raymond E.
Eckhart, (Mrs. Raymond) E. Rodger
Edelman, John Daniel
Edelman, Estella Blanche
Edelman, Josephine Dorothy
Edelman, Ulysses Jeremiah
Edelman, Theresia Fossil
Edelman, Victor Raymond
Edelman, Mabel Thomas McAllister
Edelman, Elmer Elsworth
Edelman, Anna Malinda
Edelman, Robert, Sr., Henry
Edelman, Lillian May
Edelman, Robert, Jr., Henry
Edelman, Gloria May
Edelman, Floyd F.
Edelman, Edith C. Hartzell
Edelman, Donald M.
Edelman, Floyd J.
Edelman, Vera L.
Edelman, Herbert Reuben
Edelman, Mame Langenbach
Edelman, Flora S.
Edelman, William Gruver
Edelman, Mildred Mabus
Edelman, Howard Joseph

Edelman, Emma Kelchner
Ehret, Jeremiah Washington
Ehrhardt, Ruth Shultz
Ehrhardt, Susan Clara
Eilenberger, Terlina Rhinehart
Ellis, Evelyn Hacker
Ellis, Robert
Ellis, Frances C. Muffley
Encke, Laura Stotz
Engle Sr., Warren G.
Engle, Emily Kern
Engle, Anna Dorothy
Engle Jr., Warren G.
Engle, Adelaide Smith
Engler, William H.
Engler, Edna Aravesta
Engler Sr., Emery Eugene
Engler, Irene Gum
Engler, Paul Clifford
Engler Jr., Emery Eugene
Engler, Joanne Nora Mary
Engler, Elizabeth Ann
Estes, William Lawrence
Estes Jr., William Lawrence
Etchman, Augusta
Etschman, Agnes Louise
Etschman, Francis Henry
Etschman, Jane Neumeyer
Etschman, Carl Frank
Etschman, Mabel Elizabeth
Eyer, Jacob Stewart
Eyer, Mabel Trine
Eyer, Lorraine Marie
Eyer, James Ellsworth

F

Fabel, Jennie Kotz
Farr, Caroline Thaeler
Fassl, Joseph
Fatzinger, Charles R. E.
Fatzinger, Margaret R.
Fehnel, Clarence Franklin
Fehnel, Mayme Shafer
Fehnel, Clarence, Jr., Franklin
Fehnel, Charles Thomas
Fehnel, Lucile Wunderly
Fehnel, Sarah Young
Fehnel, Jacob D.
Fehnel, Lillian M.
Fehnel, Forrest F.
Fehnel, Helen Hoch
Fehnel, Gerald Allen
Fehr, Eugene C.
Fehr, Ellie Messinger
Fehr, Stanley J.
Fehr, Estella M.
Fehr, William George
Fehr, Edgar E.
Fehr, Kathleen Bachman
Fehr, Benjamin F.
Fehr, Harvey Joseph
Fehr, Tina Sussana
Fehr, Arlington David
Fehr, Helen Gum
Fehr, Charles T.
Fehr, Eva Andrews
Fehr, Melver G.
Fehr, Jeanette E. Kiefer
Fehr, Mary Ziegler
Fennicle, Minerva Hess
Ferraro, Nicholas John
Ferraro, Nicholas
Ferraro, Michael
Ferraro, Maryanna
Ferraro, Vincinza
Ferraro, Domenic Joseph
Ferraro, Alfonso
Ferraro, Florence Vigilotti
Fetherolf, James Allen
Fetherolf, Carrie Uhler
Fetherolf, James Uhler
Fetherolf, Mabel Mertz
Fetherolf, James Allen
Fleischman, Elsie Irene Simons
Fleischman, Gladys Mabel
Fleischman, Edgar Herman
Fleischman, Jeanette Marie
Fleischman, Elmer Mark
Flick, Harold W.
Flick, Dorothy E.
Flick, Dale Harold
Flick, Audrey Joan
Flick, Palmer Elmer
Flick, Rebecca Moyer
Florey, Steward W.
Florey, Carrie E. Fehnel
Florey, Robert H.
Florey, John R.
Florey, Russell C.
Florey, Anna M.
Florey, Lorraine E.
Florey, Alvin
Florey, Woodrow S.
Flory, Harry E.
Flory, Leila A.
Flory, Clyde R.
Flory, Miriam Hummel
Flory, Preston E.
Flory, Ida M. Siebold
Flory, Milton
Flyte, Thelma Lorraine
Follweiler, Kathryn Irene
Follweiler Sr., Robert George Isaac
Follweiler, Dorothy Nagle
Follweiler, Edward Willoughby
Follweiler Jr., Robert George Isaac
Foltz, Grover Cleveland
Foltz, Sadie Raph
Fortner, William Chester
Fortner, Elizabeth Stelter
Fortner, Mae
Fortner, Ruth Elizabeth

Fortuin, Morris
Fortuin, Bertedna
Fortuin, Roslyn B.
Fortuin, Grace Trexler
Fortuin, Shirley May
Fortuin, Catherine Emmaline
Fowler, Harry D.
Fox, Julia Fehr
Frable, Morris D.
Frable, Savilla C.
Frable, Grace E.
Frable, John Peter
Frable, Bernice Wambold
Frable, Joan Winifred
Frack, Charles Edward
Frack, Harriet Luhman
Frack, Edward
Frack, Annie M. (Seyfried)
Frack, Ellen Sarah
Frack, Anna Dorothy
Frack, James
Frack, Emma Miller
Frack, William Arthur
Franczak, John Lewis
Franczak, Mary Catherine
Franczok, Thomas John
Franczok, Velma Mary
Franisiszin, Lena Eleanor
Frankenfield, Emanuel Christian
Frankenfield, Mary J. Kromer
Frankenfield, William Harrison
Frankenfield, Elizabeth B. Trach
Frankenfield, Maynard Philip
Frankenfield, Ellen Hahn
Frankenfield, Anne Elizabeth
Frankenfield, Raymond Russell
Frankenfield, Ruth Wunderly
Frantz, Edward Andrew
Frantz, Emma Daniel
Frantz, Clinton David
Frantz, Henrietta Elizabeth
Frantz, George Wilson
Frantz, Emma Clewell
Frantz, Alvin Edward
Frantz, Katie Huff
Frantz, Clinton Charles
Frantz, Mae Beers
Frantz, Leo Quintin
Frantz, Dorothy Grube
Frantz, Ezra Martin
Frantz, Stewart Ammon
Frantz, John H.
Frantz, Quintus A.
Frantz, Jennie A. Rockle
Frantz, Minerva I.
Frantz, John (Mrs.)
Frantz, Harry E.
Frantz, Cora Silfies
Frantz, Chester C.
Frantz, Claire C.
Frantz, Jeannette Abel
Frantz, Walter Clay
Frantz, Glendora Mae
Frantz, Vivian D.
Frantz, Woodrow
Frantz, Helen Kolbe
Fratipitro, Mary Cortazzo
Frattali, Angelo
Fraunfelder, Sr. Jacob Adam
Fraunfelder, Jr. Jacob William
Fraunfelder, Anna Trumbauer
Fraunfelder, Anne Trumbauer
Fraunfelder, John Aaron
Fraunfelter, Florence
Freeman, Charles David
Freeman, Sara Julia
Freeman, Nelson Lewis
Freeman, Lottie Super
Freeman, Robert Super
Freeman, Samuel
Freeman, Harry Edward
Freeman, Ida Florence Henry
Freeman, Sydney Henry
Freeman, Leona
Freeman, Norman Irving
Frenckoski, Paul
Frey, Harry
Frey, Mabel Hoch
Frey, Robert Theodore
Frey, Catherine L.
Friebely, William Henry
Frish, Mrs. Frank Theresa
Fritz, Russell James
Fritz, Betty Jane
Fritz, Lee Sr. Reuben
Fritz, Meda Gogel
Fritz, Ray Clyde
Fritz, Lorraine Elizabeth
Fritz, Lee Jr. Reuben
Fritz, Amanda Teel
Fritz, Donald Allan
Frueauff, Eugene Alexander
Frueauff, Agnes Clara
Frueauff, Herman Theodore
Frueauff, Frances Middleton
Frueauff, Clara Adelaide
Fry, Ralph, Sr., W.
Fry, Mildred Williard
Fry, Ralph, Jr., W.
Fry, James S.
Fry, Emma Beitel
Fry, Albert G.
Fry, Mary Lehr
Fuge, Ruth Douglas
Fulmer, Joseph Henry
Fulmer, Lottie Cope
Fuls, Woodrow Wilson
Fuls, Eva Stauffer
Fuls, Doris Deanna

G

Gano, William, Sr., Pheaneas

Gano, Florence Etschman
Gano, William, Jr., Pheaneas
Gapp, Paul Samuel
Gapp, Mary Welty
Garger, Michael
Garr, Amos
Garr, Dorothy Koch
Gaston, Reuben Paul
Gaston, Gladys M.
Gaston, William D.
Gaston, Levere H.
Gaston Jr., William H.
Gaston, Sophia E. Force
Gaston, Katherine B.
Gaston, Harry
Gaston, Helen (Mrs.) Bender
Gaumer, Albert
Gaumer, Lizzie Landis
Gaumer, Naomi Josephine
Gaumer, Ruth Verna
Gearhart, Paul Samuel
Gensits, Frank Louis
George, Joan Marjorie
George, Lynn Darcy
George, Eugene D.
George, Cora A. Koch
George, Absalom
George, Nettie Kerchenthal
George, James William
Gerlach, Fred Traugott
German, Fred Harrison
German, Hilda Knech
Gernet, Mary Knecht
Gernet, Fannie M.
Gernet, George K.
Getz, Howard Robert
Getz, Harold
Getz, Bertha Weiss
Getz, Arthur Ray
Getz, Hazel Newheart
Giering, Florian Franklin
Giering, Susan Saylor
Giering, John Frederick
Giering, Clara Elizabeth
Giles, Judson Randolph
Giles, Marjorie Eva
Ginther, Stella Woodring
Ginther, Raymond Daniel
Ginther, Elwood Jacob
Ginther, Mabel May Arnold
Godshalk, Victoria Miller
Goetz, Ellen Regina
Goetz, Henry Albert
Goetz, Sarah Smith
Gold, Mary A.
Gold, Frank William
Gold, William I.
Gold, Hattie K.
Gold, Lorraine K.
Gold, Howard Reuben
Gold, Charles Edwin
Gold, Elizabeth Fehr
Gold, George Granville
Gold, Stephen Henry
Gold, Mary Remaly
Gordan, Joan E.
Gore, Dorothy Wunderly
Gorman, William John
Gorman, Elizabeth
Gorman, William James
Gorman, Evelyn
Granda, Norman Wesley
Granda, Evelyn Gangaware
Grande, Francisco
Gregory, Silvio John
Gregory, Anna Flick
Gregory, Nancy Lou Lance
Greiner, Charlotte Dixon
Griffith, Richard C.
Griffith, Bessie Lerch
Griffith, Kenneth R.
Grim, George Austin
Grim, Mabel Alice Walter
Grim, Walter Hottenstein
Grim, David Hunter
Gross, James Frederick
Grube, Lillie Agnes
Grube, Horace Victor
Gum, Orrin A.
Gum, Lizzie Raseley
Gum, Ezra
Gum, Nora Bowman
Gum, Orin Ezra
Gum, Hattie Minnich
Guthrie, Millicent Pohl

H

Haas, Robert
Haas, Elizabeth Lind
Hacker, Georgine Schaefer
Hacker, Hogan Horace
Hacklitz, Frank
Hagenbuch, Willis Franklin
Hagenbuch, Lena Fabel
Hagenbuch, Lucille Shirley
Hagenbuch, Herbert Spencer
Hagenbuch, Anna Saylor
Hagenbuch, Earl Franklin
Hagenbuch, Violet Gambler
Hagenbuch, Lloyd Harrison
Hagenbuch, George Andrew
Hagenbuch, Sadie Blose
Hagenbuch, George Louis
Hagenbuch, Joan Veron
Hagenbuch, George Jr. Victor
Hagenbuch, Mildred Mabel
Hagenbuch, Beatrice Mae
Hagenbuch, Esta Kaiser
Hagenbuch, George Reinheimer
Hagerty, Daisybelle
Hagley, Paul J.
Hagley, Ethel Matthews

Hagley, Paul Jr.
Hahn, Clarence Alvin
Hahn, Annie Werner
Hahn, Doris May
Hahn, Mildred Elizabeth
Hahn, Adelaide Werner
Hahn, Frank P.
Hahn, Annie Johnson
Hahn, Llewellyn Peter
Hahn, Ellen Rasely
Hahn, George William
Hahn, Clara E. Seyfried
Hahn, Florence Claire
Hahn, Lawrence Emmett
Hahn, Marion Nettie
Hahn, Kathryn Smith
Hahn, Elsie Smith
Hahn, Roy Smith
Hahn, Allen Smith
Hahn, Joseph Felix
Hahn, Asher W. F.
Hahn, Grace Fortner
Hahn, Virginia Grace
Hahn, Howard Andrew David
Hahn, William P.
Hahn, Stella R. Hellick
Hahn, Steward Percivell
Hahn, Carrie Miller
Hahn, Edwin Joseph
Hahn, Esther Heller
Hahn, Betty Mae
Hahn, Viola Esther
Hahn, Wilbur Eugene
Halberstadt, Victor Joseph
Halberstadt, Lillian Bilheimer
Halberstadt, Robert
Haldeman, Morris Aaron
Haldeman, Sarah Kresge
Haldeman, E. Wheeler
Haldeman, Raymond J.
Haldeman, Hilda K.
Haldeman, Kathryn M.
Haldeman, Frances A.
Haldeman, Louis Henry
Haldeman, Hattie Elenora Koch
Haldeman, Sadie Stem
Hamel, John Joseph
Hamilton, Jennie Etschman
Hangen, Emma Whitehead
Hangen, Marion M.
Hangen, Lillian Kratz
Hangen, H. Stanley
Hangen, George William
Hangen, Russell Harrison
Hann, Sabylla Meixell
Happel, Haven H.
Happel, Ethel Martin
Happel, Dana Hope
Happel, William Adam
Happel, Emma Albert
Happel, William Joseph
Happel, Harry M.
Happel, Elizabeth Kraemer
Happel, Donald Charles
Happel, Harry Kraemer
Happel, Phyllis Ann
Happel, Minnie Uhler
Happel, Charles Franklin
Harron, Laura Jane Hummel
Harron, Alexander
Harron, Harold Lamar
Harron, Harriet Miller
Hartman, Earl Bailey
Hartman, Anna Breinig
Hartman, Susan Ellen
Hartman, Adelaide Clewell
Hartman, Christian Frederick
Hartman, Frederick Benjamin
Hartman, William Frederick
Hartman, Sally Anne
Hartzell, Woodrow Tilghman
Hartzell, John Jacob
Hartzell, Clarissa Boerstler
Hartzell, Emily Frances
Hartzell, Mary Schaeffer
Hartzell, Jacob Schaeffer
Hartzell, Jacob Henry
Hartzell, Calvin H.
Hartzell, Alice E.
Hartzell, Harold Calvin
Hartzell, Dorothy Flick
Hartzell, Donald Adrian
Hartzell, Patricia Anne
Hartzell, Lulu S.
Hartzell, Emma E. Silfies
Haubert, Earl P.
Haubert, Edith M.
Haupt, Esther Elmira Beisel
Hawk, Lester C.
Hawk, Carrie M. Nolf
Hay, Ella A. E.
Hay, Jennie M. Abel
Hearn, Gilbert A.
Hearn, Verna Lichtenwalner
Hearn, Evelyn Mae
Hearn, Ethel Enders
Hearn, Romaine Enders
Heath, Charles Allen
Heath, Sadie Sigley
Heckman, Frederick David
Heckman, Eva Drach
Heckman, Dorothy Lucille
Heckman, Clayton T.
Heckman, Mary Fable
Heckman, Fred G.
Heckman, Elizabeth Horn
Heckman, Frederica
Heckman, James Franklin
Heckman, Paul Willard
Heckman, Sarah Alta Sunday
Heckman, Jane Ann
Heckman, George Henry

Heckman, Lena Evelyn Klein
Heckman, Harold Klein
Heckman, Don E.
Heckman, Margaret Hughes
Heckman, Janemary Donna
Heckman, George Adam
Heckman, Arminda Hummel
Heckman, Samuel
Heckman, Mary Jane Beisel
Heckman, Allen Titus
Heckman, Lillie Margaret
Heffelfinger, Milton
Heilman, Lottie Kern
Heilman, Edward Holland
Heimer, Oliver Lewis
Heimer, Mary Cathrine
Heiney, Ann Louise
Heiney, Earl Weston
Heiney, Hattie Mack
Heiney, Edward Reuben
Heiney, Carrie Speer
Heiney, Marguerite Speer
Heiney, Samuel James
Heiney Esther Werkheiser
Heiney, Ida C. Hahn
Heiney, Theodore
Heintzelman, Joseph Henry
Heintzelman, Eva Agnes Heckman
Heintzelman, Frank Adam
Heller, Raymond C.
Heller, Franklin Jones
Heller, Alice Minerva
Hellick, Laura Jane Lazerus
Hellick, Arthur Harrison
Hellick, Avada Sarah Beitler
Hellick, Gilbert Alfred Daniel
Hellick, Arleine Kathryn
Hellick, Ellis C.
Hellick Mrs., E. C.
Hellick, Ruth Lorraine
Hellick, Edwin E.
Hellick, Lillie E.
Henry, William Eugene
Henry, Jennie Bensen
Henry, Harriet Louise
Henry, Matthew Schropp
Henry, William
Henry, Clara Kern
Herceg, George Julius
Herceg, Mayme Bartholomew
Herman, Martin T.
Herman, Mary J.
Herman, Joy E. Wunderly
Hertz, Mabel Buckwalter
Hertz, John Atlee
Hertz, John Lincoln
Hertzog, Annie Ward
Hertzog, Isaac F.
Herzing, George
Herzing, Lottie M. Arnold
Hess, Clara Mae
Hess, Charles Wallace
Hess, Martha Slonaker
Hess, Owen H.
Hess, Mary Boyer
Hess, Floyd D.
Heyer, Earl Edelman
Heyer, Maggie Lerch
Heyer, Israel
Heyer, Ellen Jane Spengler
Heyer, John, 1st
Heyer, Louise Lisetta Winch
Heyer, David Daniel
Heyer, Jennie Heller
Heyer, Wilmer A.
Heyer, Mae Pettit
Hildenbrandt, La Mar Richard
Hildenbrandt, Roy Andrew
Hildenbrandt, Bertha East
Hildenbrandt, Roy Starner
Hildenbrandt, Wilson William
Hildenbrandt, Larry Gene
Hilliard, Alice Ruth
Himler, William Ludwig
Himler, Miriam Boyer
Himler, Donald William
Hitchens, Herbert Henry
Hitchens, Ethel Johnson
Hitchens, Robert Johnson
Hoch, Raymond Joseph
Hoch, Mildred Rohrbach
Hoch, John Samuel
Hoch, Elwood Charles
Hoch, Nellie Eichman
Hoch, Stephen
Hoch, Catherine Steckel
Hoch, Robert Leopold
Hoch, Lizzie Florence Stuber
Hoch, Henry O.
Hoch, Emma Welty
Hoch, Alma A. Hoch
Hoch, George H.
Hoch, Elnora Clemenson
Hoch, Harrison Clemenson
Hofer, John
Hofer, Frances Schrammel
Hofer, Frank Frank
Hofer, Teresa Genevieve
Hoffman, Robert Gustave
Holland, Carrie Lichtenwalner
Holland, Madison James
Honeyman, Fred T.
Honeyman, Sadie Fleischman
Hordendorf, Norman Kenneth
Hordendorf, Maude E. Reagan
Hordendorf, Alvin John
Hordendorf, Carrie Sandt
Horn, Sallie Kinginger
Horting, Ethel Dennis
Horvath, Peter
Houck, Helen Smith
Houck, Paul H.

Houck, Mildred Haggerty
Howell, Helen Unangst
Huber, Maynard C.
Huber, Pauline N. Bush
Huber, Walter M.
Huber , Clarence G.
Hughes, David Lewis
Hughes, Clara Clewell
Hughes, Ruth Elizabeth
Hughes, Emily Grace
Hughes, Carolyn Adele
Hughes, Edith Crawford
Hummel, Walter Daniel
Hummel, Edwin William Harrison
Hummel, Elaminda Wagner
Hummel, Luther Smith
Hummel, Solomon
Hummel, Lovina
Humphrey, David Thomas
Humphrey, Martha Track
Humphrey, John T.
Huth, Martha J.
Huth, Frank
Huth, Frank Reinhard
Huth, Miriam Messinger
Huth, F. Robert
Huth, Richard Lewis
Huth, Harry Oscar
Huttel, Jacob G.

I

Ingenthron, Doris S. Fehnel
Itterly, Clara Moser
Itterly, Calvin Floyd
Itterly, Sadie Heller
Itterly, Clarence F.
Itterly, Hazel Deichman

J

Jackson, James, Sr. William
Jackson, Mirian Leh
Jackson, James, Jr. William
Jackson, Hattie Hoch
James, Elmer John
James, Wilma R. Bachman
James, Arlene Frantz
James, Eleanor A.
Jandrisovits, John, Jr. Frank
Jandrisovits, John, Sr. Frank
Jennings, Leonard
Jennings, Olive Nicholls
Johnson, Milton
Johnson, Clayton Lloyd
Johnson, Florence Young
Johnson, Bertrand Jacob
Johnson, Karl Vincent
Johnson, George W.
Johnson, Miriam Stofflet
Johnson, Warren Stofflet
Johnson, Christiana
Johnson, William L.
Johnson, Florence O. Edelman
Jones, Mary Jane Koehler
Jones, Edwin Hiram
Jones, Caradoc Ralph
Jones, Mamie Estella
Jones, Melvin Mitchell
Jones, Winifred Mae Chapman
Jones, Ruth Houck
Jones, Joseph William
Jones, Ethel Tittle
Jones, Glenwood Marcus
Jones, Grace Marie Edelman
Jones, Sylvia Carmel
Jones, Mrs. Woodrow
Jones, Cadwalder William
Joos, Louis
Joos, Esther Molnair

K

Kachline, Rollin Stanley
Kachline, Mary Hess
Kachline, Kenneth Whitfield
Kahler, Morris Charles
Kahler, Hattie L.
Kahler, Asher Jacob
Kahler, Allen O.
Kahler, Amy V.
Kahler, Walter Miller
Kahler, Grant H.
Kahler, Hattie J. Walker
Kahler, Victoria W.
Kahler, Willis Charles
Kahler, Oliver Morris
Kahler, Alice Mann
Kahler, Mrs. Ada Schlegel
Kahler, Louise R. Whitesell
Kahler, Charles Daniel
Kahler, Mildred Louise
Kahler, Warren Whitesell
Kahler, Robert Morris
Kahler, Ralph Raymond
Kahler, Blanche Jacoby
Kahler, George Whitesell
Kahler, Marguerite Fehr
Kahler, Jr. George Whitesell
Kahler, Jeanne Louise
Kahler, William Peter
Kaiser, Carl F.
Kaiser, Charles Alpaugh
Kaiser, Emma M. Buss
Kaiser, Edward C.
Kaiser, Peter
Kaiser, Clayton Richard
Karch, George A.
Karch, Mabel I.
Karch, William F.
Karch, Margaret E.
Karch, Edward L.
Karch, Mary A.
Kauffman, Floyd T.
Kauffman, Ethel L. Snyder

Kauffman, Betty L.
Kaufman, Joe
Kearney, Helena Leah Heintzelman
Keck, George Charles
Keglovits, Martin
Keglovits, Theresa Lohn
Keglovits, Louis
Keifer, William Monroe
Keifer, Ella Barthold
Keifer, Floyd Harry
Keifer, Mary Violet Mitchell
Keim, Frank G.
Keim, Elsa D.
Keim, Patricia A.
Keim, Nancy E.
Keim, Frank P.
Keim, Sallie Snyder
Keim, John E.
Keim, Lillian May
Keim, Erwin D.
Keller, John Calvin
Keller, Lillian Werner
Keller, Lovine Lerch
Keller, Elma Hordendorf
Keller, Allen William
Keller, Eva Reese
Kellow, June Claire
Kemmerer, Mrs. Alice Schaeffer
Kemmerer, Charles Paul
Kemmerer, John J.
Kemmerer, Ida M. Koch
Kemmerer, Elmer Grant
Kemmerer, Sarah Alice
Kemmerer, Bessie May
Kemmerer, Chester
Kemmerer, Pearl Johnson
Kemmerer, Kermit H.
Kemmerer, Erma R. Frey
Kemmerer, Frank Peter
Kemmerer, Hannah MacDonald
Kemmerer, Ellwood Stiver
Kemmerer, Donald Young
Keppel, John Madaos
Keppel, Joseph Frank
Keppel, Ignatius Steve
Keppel, Mary Leutch
Kerchenthal, Simon John
Kerchenthal, Nellie Ritter
Kern, Edward C.
Kern, Susan Maria Clewell
Kern, Sue E.
Kern, Wilson A.
Kern, Andrew G.
Kern, Alma Hoch
Kern, Marion E.
Kern, Louise A.
Kern, Sylvester
Kern, Lizzie Keim
Kern, John Milton
Kern, Emma Bauer
Kern, Edward Heyer
Kern, Edith Odenwelder
Kern, Jean Louise
Kern, Joanne Odenwelder
Kern, Minnie S. Gold
Kern, Walter F.
Kern, Marlen Henry
Kern, Arlene Mae Peters
Kern, Clayton H.
Kern, Frederick David
Kern, Annie Mary Kostenbader
Kern, Mary Elizabeth
Kern, Layton L.
Kern, Hermina Hertzog
Kern, Sr. Edgar Adolphus
Kern, Helen A. Adams
Kern Jr., Edgar Adolphus
Kern, Thomas Adams
Kern, William Peter
Kern, Julius Alexander
Kern, Catherine Oplinger
Kern, Allen S.
Kern, Anna M.
Keshel, Rose Yost
Kessler, Lusetta Balliet
Kessler, Samuel
Kessler, Howard Franklin
Kessler, Viola R. Boerstler
Kidd, Elizabeth M.
Kidd, Catherine Long
Kidd, Percy C.
Kidd, Meda M. Gable
Kidd, Truman C.
Kidd, Naomi B. Herzing
Kiefer, William Monroe
Kiefer, Ella Barthold
Kienzle, Charles Clinton
Kienzle, Cula Gold
Kilpatrick, Peter A.
Kilpatrick, William Sr. Milton
Kilpatrick, Florence Margaret
Kilpatrick, Evelyn Mae
Kilpatrick, William Jr. Milton
Kindt, Andrew John Pennell
Kindt, Clifton Roosevelt
Kindt, John Quincy Adams
Kindt, Flora M. Seyfried
Kindt, Robert W.
Kindt, Lela Abel
Kindt, Russell R.
King, Berdie M.
King, Harry Morris
King, Mary Hannah
Kinginger, Frances Albert
Kinginger, Mary F. Bollinger
Kinginger, William Henry
Kinginger, Catherine Speer
Kingkinger, Martha Elizabeth
Kleckner, George Snyder Rev.
Kleckner, Mary Santee
Kleckner, Miriam Elizabeth
Kleckner, Joseph Santee

Klepeisz, Mary Polakevitz
Kleppinger, Emma Schmidt
Kleppinger, Charles Reuben
Kleppinger, Nettie Savannah
Kleppinger, Marjorie Estelle
Kleppinger, Charles P.
Kleppinger, William H.
Kleppinger, Ruth Held
Kleppinger, Barbara H.
Kleppinger, Mary A.
Klick, J. A.
Klick, Lillian Wagner
Kline, Fred C.
Kline, Lucy M. Hoffman
Kline, William H.
Kline, Alice M. Fehr
Knauss, Alice May
Knauss, Amy R.
Knauss, Alice Grace
Knauss, Oliver T.
Knauss, Anna Huth
Knauss, Charles J.
Knauss, Mabel A.
Knauss, Thelma L.
Knauss, Albert R.
Knauss, Cynthia J.
Knauss, Henry A.
Knauss, Helen Sherer
Knecht, Clara Lahr
Knecht, John H.
Knecht, S. Louise
Knecht, Jacob Frederic
Knecht, Mary Grim
Knecht, Charles E.
Knecht, Emma Grover
Knecht, Wilhelm Henry
Knecht, Isabel Flick
Knecht, Roderick Henry
Knecht, John Palmer
Knecht, Ira A.
Knecht, Francis Rorbach
Knecht, Mary Kahler
Knecht, Anita Miriam
Knecht, Harold Kahler
Knecht, S. D.
Knecht, Asher D.
Knecht, Estella E.
Knecht, Howard C.
Knecht, Sarah M.
Knecht, Hilda I.
Knecht, Margaret E.
Knecht, Emily M.
Knecht, Russell R.
Knecht, Samuel
Knecht, Louisa Whitesell
Koch, Stella Werner
Koch, Sterling W.
Koch, Mae J.
Koch, Oliver Eugene
Koch, Mary Laubach
Koch, Earl Miles
Koch, Eva I.
Koch, Howard P.
Koch, Annie M. Schnable
Koch, Peter A.
Koch, Ellen J. Snyder
Koch, Ellen Cassler
Koch, Lottie Alice
Koch, Franklin Arthur Ottomar
Kocher, Robert, Sr. Stanley
Kocher, Eva Frantz
Kocher, Sarah A. Graver
Kocher, Thomas A.
Koehler, Celesta Arnold
Koehler, Earl David
Koehler, Grace Luella
Koehler, Helen Irene
Koehler, Russell Elwood
Koehler, Eileen Mildred
Koehler, Patricia Ann
Koehler, George Wilson
Koehler, Mame Eliza McGrath
Koehler, Elsie Florence Coleman
Koehler, Soloman C.
Koehler, Mary Ann Ehret
Koehler, Lester Elmer
Koehler, Irene Lillian Hartman
Koehler, Donald Lester
Koehler, Nancy Louise
Kohen, Jessie
Kolb, William Henry
Kolb, Evelyn Rundle
Kolbe, Fredericka Bellwitz
Kolbe, Anna Elizabeth
Koller, Frank
Koller, Gisella
Korpan, Simon
Korpan, Christina C. Parish
Kortz, Jane E. Kern
Kortz, William Henry
Kortz, Ada Wunderly
Kortz, Edwin Wunderly
Kortz, Ada Jr. Wunderly
Kortz, Joy Wunderly
Kosits, Mathias
Kosits, Frank
Kosits, Anna
Kostenbader, Franklyn E.
Kostenbader, James A.
Kostenbader, Mildred M. Michael
Kostenbader, Marlyn R.
Kostenbader, Thomas D.
Kostenbader, Nellie E. Schmidt
Kostenbader, Linford Peter
Kostenbader, Charles William Henry
Kostenbader, Walter Eugene
Kostenbader, Arlene Bushkirk
Kostenbader, Floyd Wilson
Kostenbader, Irene Dorothy
Kostenbader, Walter Schmidt
Kostenbader, Corrinne Ramer
Kostenbader, Thomas Ramer

Kostenbader, Claire Corrinne
Kostenbader, John Walter
Kowalczk, Jacob
Kowalczk, Anna Procak
Kowalczk, Anna Jane
Kowalczk, Sophie
Kowalczk, Jennie Jean
Kowalczk, Miriam Doris
Kraemer, Carl C.
Kraemer, Anna H.
Kraemer, Elizabeth Sauer
Kraemer, Agnes Koehler
Kram, Harry W.
Kramer, Oram E.
Kramer, Lizzie Roth
Kratz, Henry Swartley
Kratz, Annie Maria
Kratz, Harvey Kulp
Kratz, Attie Irene Schaden
Kratz, Ruth Marguerite
Kratz, Charles F.
Kratzer, Frank Adam
Kratzer, Alice Huber
Kratzer, Howard Franklin
Kratzer, Daisy Bensing
Kratzer, Lorraine Ellen
Krautter, Esther Shultz
Krautter, Constance Elaine
Kreidler, George, Sr. Stephen
Kreidler, Ellen Walter
Kreidler, Ella Margaret
Kreidler, George Stephen
Kreidler, Ruth Everett
Krein, Joseph
Krein, Catherine Madl
Kresh, Rudolph Jr.
Kressler, Jacob
Kressler, Lillie Agnes
Kressler, Julia Ann
Kriegir, Charles
Kriegir, Lena Aikin
Kroboth, Ralph W.
Kromer, Edward Eugene William
Kromer, Ruth Lutz
Kubilus, George Albert
Kubilus, Jennie R. Strunk
Kunkel, Cyrus Lenard
Kunkel, Jennie Viola Stem
Kunkel, Charles Jonathan
Kunkel, Howard Edward
Kurtz, Lloyd
Kurtz, Verna Irene
Kurtz, Joseph Frank
Kutz, Harry David
Kutz, Carrie Odenwelder
Kutz, Kathryn Mae

L

Lacey, Jeannette Wunderly
Lance, Miriam Flick
Lance, Gerald Ouville
Langway, Amelia Etschman
Laub, Amy F.
Laub, Ella C.
Laubach,Richard, Sr. Samuel
Laubach, Hilda Scheffler
Laubach, Richard, Jr. Samuel
Laubach, William H.
Laubach, Eva Ann Elizabeth
Laubach, John R.
Laubach, Robert A.
Laubach, Dayton W.
Laudenbach, George Harrison
Laudenbach, Katie Shafer
Laudenbach, Mary E. Schmidt
Laudenbach, Herman H.
Laurito, William, Sr.
Laurito, Mary Davidson
Laurito, William, Jr.
Lawson, Louise S. Thaeler
Leader, Irene E.
Lechner, Frank Jr.
Lechner, Anne Cameline
Leh, Ella M. Border
Leh, Olinda B.
Leh, Raymond H.
Leh, Beulah M. Correll
Leh, Pauline F.
Leh, Shirley M.
Leh, Claude R.
Leh, John Henry
Leh, Edith Jeannette Harven
Leh, Patricia Ann
Leh, Sr. Andrew Stauffer
Leh, Violet VanNatta
Leh, Jr. Andrew VanNatta
Leh, Thomas Franklin
Leh, Howard Harrison
Leh, Jennie Roth
Leh, Ruth Roth
Leh, Franklin Barnet
Leh, Mary Matilda
Leh, William Eugene
Leh, Anna Hortense Beers
Lehr, Helen Sandt
Lehr, F. Louise
Lehr, Virginia C.
Lehr, Charles Henry
Lehr, John Adam
Lehr, John F.
Lehr, Charles Henry
Leidich, Sarah Malinda
Leigh, Dorothy L. Fenstermaker
Leigh, Carol Ann
Leopold, M. Alice Heintzelman
Leopold, Allen
Leopold, Randolph McKnight
Lerch, Owen Hahn
Lerch, Lester C.
Lerch, Clemens Josiah
Lichtenwalner, Howard
Lichtenwalner, Joyce Koch

Lilly, Russell A.
Lilly, Olga Steiner
Lilly, William B.
Lilly, Isabell K.
Lilly, Lorraine L.
Lindenmoyer, Alfred Raymond
Loder Jr., Theodore Charles
Loder, Mary Sue Wescott
Long, Llewellyn Franklin
Loux, Ephraim
Loux, Sabina Maria Trein
Loux, Mary Catherine
Loux,Walter Henry
Loux, Nellie Matilda
Loux, Edward S.
Loux, Ella V. Heyer
Lutz, Mary Heckman
Lutz, Jay Andrew
Lutz, Jane Herr

M

Mabus, George
Mabus, Miriam A.
Mabus, Althea I.
MacDonald, Frederic La Monte
MacDonald, Evelyn Messinger
MacDonald, Anna Buchanan
Mack, Martha M.
Mack, J. Robert
Mack, Eugene William
Mack, Jennie Elizabeth
Mack, Sterling C.
Mackes, Mary Margaret
Macy, John Patrick
Magdith, Reinhard Frank
Maguire, William T.
Maguire, Lorraine K. Gold
Mann, Clara Elizabeth
Manwiller, Howard Earl
Marakovitz, Alexander
Marcks, Frank Cleveland
Marcks, Naomi Dech
Marcks, Lena Margaret
Marcks, Frederick A.
Marcks, Olivia E.
Marositz, Stephen Frank
Marsh, Herbert Joseph
Marsh, Emily Elizabeth
Marsh, Meda Alice
Marsh, Mary Heller
Martin, Frank Henry
Martin, Jennie Keller
Martin, Christian Frederick
Martin, Lucinda Leibfried
Martin, Herbert Keller
Martin, Christian Frederick
Martin, Daisy Allen
Marx, Martha Schlegel
Massey, Edward William
Master, Michael Jr.
Master, Blanche Wagner
Master, Michael Sr.
Matthews, Naomi Fogel
Matyas, Mrs. Anthony
Maurek, Ferdinand John
Mayer, Caroline Ansel
McCandless, Lois Mae
Mc Collum, Virginia Wood
Mc Collum, Frederick Wood
McConnell, George Darr
McConnell, Margaret Leopold
McGonigle, Correll M.
McGonigle, Helen B. Duerr
Meeser, George Cope
Meeser, Iris Selma Brandon
Meinert, Paul Stephen
Meinert, Charlotte Pauline Wilhelm
Memmert, Mabel Ross
Memmert, Hiram Fern
Mengel, Charles S.
Merlo, Dominic Paul
Merlo, Nina Catherine
Merlo, Sarah Josephine
Merlo, Theresa Pauline
Merlo, Charles
Merlo, Anna Natoli
Merlo, Emma Mondschion
Merlo, Kathrine Pauline
Merlo, Fannie Jennie
Merlo, Josephine Sadie
Mertz, William, Sr. Franklin
Mertz, Anna Kaiser
Mertz, Mary Louise
Mertz, Katherine Cecelia
Mertz, William, Jr. Franklin
Mertz, Mary E. Broad
Messinger, James E.
Messinger, Robert W.
Messinger, Anthen Charles
Messinger, Myrtle Fowler
Messinger, Alice Fulmer
Messinger, Frank
Messinger, Claude William
Messinger, Mae Gertrude
Metler, Karl Lawrence
Metz, Charles Edwin
Metz, Hattie Michael
Metz, William Thomas
Metz, Amelia Hoch
Metz, Donald Hershel
Metz, Claude William
Metz, Pearl Engler
Metz, Millicent Charlotte
Metz, Jean Engler
Metz, Phyllis Claire
Matzgar, Mary Hastie
Matzgar, Theodore
Metzgar, Walter A.
Metzgar, Fred C.
Meyer, Howard Thomas
Meyer, Florence Messinger
Meyer, Gerald Lewis

Meyer, Harold Michael
Meyer, James Franklin
Meyer, Ella Schlegel
Meyer, Bernadine Schlegel
Meyer, Joseph James
Meyers, Frank Stanley
Meyers, Maria Whitesell
Meyers, Frank James
Meyers, Arthur Sr. Raymond
Meyers, Martha Irene
Meyers, Charmaine Faith
Meyers, Elaine Hope
Meyers, Arthur Jr. Raymond
Meyers, Darlene Betty
Meyers, Paul Elwood
Meyers, Stella Rissmiller
Meyers, Dorothy Jane
Meyers, Ellen Sarah
Meyers, Ellen R. Beisal
Meyers, Joseph William
Meyers, Willis Henry
Meyers, Harry Joseph
Michael, George S.
Michael, Julia S. Walter
Michael, George William
Michael, Gwendolyn E.
Michael, Donald Frederick
Michael, Clarence William
Michael, Ida Minerva Silfies
Michael, Robert Franklin
Michael, Jennie Camilla
Michael, Gertrude Olivia
Michael, Owen Oliver
Michael, David Arthur
Michael, Raymond Henry
Michael, Mildred H. Cole
Michael, Gioia Claire
Michael, Miriam Adelaide
Michael, Richard Silfies
Michael, Charlotte F.
Michael, Jane C.
Michael, Franklin Raymond
Michael, Janet Esther Wilkey
Michael, Martha Eugenia Snell
Michael, Kay Alberta
Michael, Sarah Jane Butler
Michael, David
Michel, John
Michel, Hazel Jewell
Milchsack, William H.
Milchsack, Wymond L.
Miller, Adam A.
Miller, Emma C.
Miller, Thomas Amandus
Miller, Minnie Stocker
Miller, John, Jr. Andrew
Miller, Ruth Bachman
Miller, Lewis Samuel
Miller, Anna Werner
Miller, John Wesley
Miller, Lester Herbert
Miller, Edgar Peter
Miller, Stella Amelia
Miller, Benjamin LeRoy
Miller, John Henry
Miller, Mary E. Snyder
Miller, Luther Samuel
Miller, Jr. John Henry
Miller, Harry James
Miller, Ierne Searfass
Miller, Carl Franklin
Miller, Elaine Searfass
Miller, William Roseberry
Miller, Sadie Mae
Miller, Anna Foltz
Miller, Elmer Sylvester
Miller, Helen Kirkendall
Miller, Floyd Franklin
Miller, Isaac
Miller, Sr. John Andrew
Miller, Mary Morrissey
Miller, Conrad Cope
Miller, Jr. Conrad Cope
Miller, Mary Cope
Millheim, Alvin H.
Millheim, Charles Benjamin
Millheim, Jennie Sandt
Millhouse, Milton John
Milkovits, Leslie
Milkovits, Hattie R. Wolfe
Milkovits, Paul J.
Milkovits, George L.
Milkovits, Hattie C.
Milkovits, Agnes B.
Milkovits, Elizabeth M.
Milkovits, Marie J.
Mingora, Joseph
Minnich, William O.
Mission, Mary Elizabeth Daniel
Misson, Charles Henry
Mitchell, Isaac Duane
Mitchell, Jennie Adalain Newbaker
Mitchell, Clarence Duane
Mitchell, Sarah Fritz
Mitchell, Edward Clark
Mitchell, K. M. McDonald Brewster
Mitman, Palmer Joseph
Mitman, Verna Irene
Mitman, Frances Justina
Moll, Phillip Edwin
Moll, Mary May
Moll, Marshel Merret
Moll, Anna Lerch
Moll, Francis Jacoby
Monprode, William A.
Monprode, Ida M. Follmer
Moore, William Henry
Moore, Louisa Alleman
Moore, O. Eugene
Moore, Mary Campbell
Moore, John Campbell
Morgan, Edmund Charles

Morris, Mary Seyfried
Morris, Lester David
Morrow, Matthew John
Morrow, Lillian Fehr
Moser, Frank
Moser, Rosie A.
Motta, Nathaniel Owen Brandon
Mucha, John
Mucha, Anna Williams
Mucha, George
Muffley, Herbert
Muffley, Rosa Messinger
Muffley, Louis Franklyn
Mularick, John Stephen
Munger, Henry Barker
Munger, Sarah Ann Speer
Munger, James Speer
Munger, Kathryn Smith
Muth, William J.
Muth, Eva Hahn

N

Nace, Austin Schaffer
Nace, William G.
Nace, Samuel S.
Nace, Marian Thomas
Nagy, Emerick
Navarre, Edward Joseph
Navarre, Estella Slutter
Neel, Albert George
Neel, Gladys Saunders
Neumeyer, Mark A.
Neuner, John Jacob
Neuner, Katharine Bayerlein
Newhard, Carrie Amelia
Newhard, Clifford Daniel
Nicholas, Charles Henry
Nicholas, Mabel May
Nicholas, Layton Laub
Nicholas, Charles Jr. Henry
Nicholas, Nevin Eugene
Nicholas, George Meyers
Nicholas, Anna Maria Catherine
Nicholas, Florence Louise
Nicholas, Anna Rader
Nicholas, Jacob Franklin
Nicholas, Clarissa Meyers
Nicholas, George Stanford
Nicholas, Charles Boerstler
Nickel, William Calvin
Nickel, Clara May Weisel
Nickel, William Henry
Nickel, Jane Claire
Nickles, Joseph Stephen
Nissley, John Garrett
Nissley, Iva Maun
Nissley, John, Jr. Garrett
Nitzsche, George Erasmus
Nitzsche, Elsa King
Noecker, Arlene E. Fehnel
Nolf, Stephen
Nolf, Susan Troxell
Nolf, Edwin Oscar
Nolf, Oliver Lewis
Nolf, Robert William
Nolf, Lillie Brong
Nolf, Jacob Sebastian

O

Odenwelder, Edwin Franklin
Odenwelder, Jane Beidelman
Oldham, William H.
O'Leary, Charles Thomas
O'Leary, Mary Griffin
O'Leary, Charles Richard
Osterstock, Raymond Wilson
Osterstock, Clara Woodring
Oswald, John Samuel
Oswald, Cora Ida Metzgar

P

Paff, Ramond L.
Paff, Beulah E. Fehnel
Palmer, Elsie Siegfried
Paluso, John
Parseghian, Mark, Sr.
Parseghian, Carrie Irene Kinginger
Parseghian, Mark, Jr.
Patterson, Emily Etschman
Paukovitch, Kathleen Mary Wagner
Paukovitz, John
Paukovitz, Wentzel John
Paukovitz, Frank Joseph
Paul, C. Anna Elizabeth Itterly
Pauly, Henrietta L.
Payne, Marie V. Young
Payonk, Joseph, Jr. Frank
Pearson, Harvey M.
Pearson, Helena M. Werner
Peters, Erman S.
Peters, Winifred R. Happel
Peters, Leon E.
Peters, LeRoy George
Peters, Sadie Kern
Peters, Nathaniel G.
Peters, Mary Eberly
Peters, George H.
Peters, Mary Roth
Peters, Dorothy Nicholas
Peters, J. William
Petterson, Edith Matilda
Petterson, Emil Andrew
Petterson, Gerda Louise
Phillip, Russel Steven
Phillip, Lillian Lichtenwalter
Phillip, Russel Frank
Phillips, Irene Matilda
Phillips, Permen Jerry
Phillips, Florence May
Pierzga, Elizabeth
Pike, Wilbur Joseph
Pike, Grace Meyer

Pirher, Alex
Pittenger, Elwood Edmund
Pleiss, John Edward
Pleiss, Laura Marsh
Pohl, Harry Chester
Pohl, Amelia Giering
Pohl, William Joseph
Polakevitz, Mildred
Polanski Joseph Michael
Polgardy, Lewis J.
Polgardy, Mary Rose
Potope, Michael
Power, Mildred Haubert
Pysher, Minnie Snyder

Q

Quinter, Kathleen Ann
Quinter, Grattison M.
Quinter, Emily M.

R

Rader, Emma Catherine
Rader, John J.
Rader, Helen M. Neuner
Rader, Sandra J.
Rader, Archibald S.
Rader, Lizzie Yeisley
Rader, Edgar Francis
Rader, Ellen Pritchard
Rader, Harry William
Rader, Lizzie Young
Rader, Charles E.
Rader, Jean L.
Rader, Millicent E.
Ramball, Samuel
Rampula, Angelo
Rampulla, Andrew
Rapp, Charles C.
Rapp, Anna Abel
Rapp, Floyd O.
Rapp, Lottie Shireman
Rapp, Kathleen Louise
Rash, John Frank
Rash, Ellen Marsh
Rash, Clark L.
Rash, Cora A. Felker
Rash, Thomas Franklin
Rasley, Harriet S.
Rasley, Charles Herman
Rauchenberger, John A.
Rauchenberger, Emma Remaley
Rauchenberger, Harry Leroy
Recker, Peter Joseph
Recker, John
Reese, Carrie C.
Reese, Mary Rohn
Reese, Samuel
Reese, Amanda Beck
Reese, Charles George
Reese, George F.
Reese, Mae. S. Schlegel
Reese, Irwin Clinton
Reese, Stella Laubach
Reichard, Robert B.
Reichel, Frank Ferdinand
Reichenbach, John Henry Lohrman
Reichenbach, Helen Jones
Reichenbach, John H. Lohrman 2nd
Reiff, Grace Annie Gangwere Kindt
Reigel, Herbert
Reigel, Anna M. Biery
Reimer, Norman Herbert
Reimer, Sallie LaBar
Reimer, Elva Drach
Reimer, Herbert
Reimer, Stanley E.
Reimer, Eva M.
Reimer, Frederick A.
Reimert, Amanda L.
Reimert, John J.
Remaley, Raymond R.
Remaly, Daisy May
Remaly, William Franklin
Remaly, Mary Roth
Remaly, Thomas Franklin
Remaly, Lucy Renner
Remaly, Alfred Henry
Renner, Alice Kressler
Renner, Nellie Louise
Renner, Ellen Longenbach
Renner, Asher E.
Renner Sr., John P.
Renner, Sarah E. Kromer
Renner, Tilghman H.
Renner, Sarah Ann
Renner, Nellie Mae
Reph, Spencer M.
Reph, Bertha Werkheiser
Reph, Mary Rodelle
Resar, Angelo
Rice, Charles P.
Rice, Martha S.
Rice, Lawrence Roy
Rice, Ellen Ada
Rice, Doris Jane
Richter, Emma Heimer
Richter, Leon Albert
Rickert, Joseph Herman
Rickert, Nettie Stotz
Rinker, Chester Arthur
Rinker, Jennie Minerva Andrews
Rinker, Earl Edward
Rinker, Gertrude Miller
Rinker, Raymond Earl
Rinker, Harold Randolph
Rinker, Emma Beers
Rissmiller, Clarence Eugene
Rissmiller, Nama Victoria
Rissmiller, Clayton H.
Rissmiller, Helen V. Gold
Rissmiller, Ralph Xavier
Rissmiller, Clara Smallwood

Rissmiller, Ada Ellen
Rissmiller, Ralph Charles John
Ritter, Robert E.
Ritter, Cora Messinger
Ritter, Orville J.
Ritter, Ida Peater
Ritter, Earl K.
Rizza, Joseph
Robison, Amy Kinginger
Rocco, Louis
Rockle, John A.
Rodenbach, Arthur Stewart
Rodenbach, Mabel May Kostenbader
Rodgers, Clarence Henery
Rodgers, Mae Ellen
Rodgers, Blaine Raymond
Rohn, Frank P.
Rohn, Daniel P.
Rohn, Mary A.
Rohn, Charles D.
Rohn, Lester Johnson
Rohn, Florence Stuber
Rohn, Donald Robert
Rohn, Clifford Charles
Rohn, Lois Elizabeth
Rohn, Gloria LaRue
Rohn, Cora Jacoby
Rohn, Edgar Daniel
Rohn, Minnie Elizabeth
Rohn, Ella Eberts
Rohn, Luther George
Roth, Irene Blanche
Roth, Wilson Daniel
Roth, Emma Hahn
Roth, Russell Wilson
Roth, Norman Herbert
Roth, Anne Elizabeth
Roth, Charles
Roth, Clara E. Smith
Roth, Theodore
Roth, Elmer Franklyn
Roth, Emma Kressler
Roth, Harry Lewis
Roth, Ellen Werner
Roth, Helen Mae
Roth, Roland Spencer
Roth, Lela Gertrude Fehr
Roth, Lorraine Amelia
Roth, Ronald Don
Roth, James Henry
Roth, Mary A. Seibert
Roth, John Jacob
Roth, Albert William
Rothrock, Diana Mary
Rudge, Evelyn
Rudge, Eunice C.
Rudge, Tila H.
Rudge, Elva E.
Rudge, Ethel L.
Ruloff, Edward Albert
Ruloff, Irene May Miller
Ruloff, Ellen H.
Ruloff, Ida E. Black
Ruloff, Wayne G.
Ruloff, Mae Elizabeth
Rumsey, Mahlon
Rumsey, Wm. David
Rumsey, Lucy T. Shupp
Rundle, Charles H.
Rundle, Richard
Rundle, Roy Charles
Rundle, Evelyn Miller
Rundle, Gloria Jane
Rundle, Earl Herbert
Rundle, Kathleen Mary Gorman
Ruppert, Idus R.
Ruth, Samuel A.
Ruth, Mildred I.
Rutt, Emery Horace

S

Sabers, William Monroe
Sabino, Lari
Sabino, Rose
Sabino, Raphie Patricia
Sabino, Frances
Sabino, Nicholas
Saeger, Sterling D.
Saeger, Helen Yeakel
Saeger, William Jacob
Saeger, Stasia Clewell
Sakasitz, Louis John
Sandt, Annie Fritzinger
Sandt, Herbert L.
Sandt, Anna Schlamb
Sandt, Charles A.
Sandt, Albert Samuel
Santee, William Jonas
Santee, Mamie A. Mack
Saul, Lillian Knecht
Savitz, John W.
Savitz, Mary Bassler
Savitz, Charles
Savitz, Florence Long
Savitz, Irene May
Savitz, Bertha Catharine
Saylor, Mary Werner
Schaadt, Charles Henry
Schaadt, Annie Fritz
Schaeffer, J. Allen
Schaeffer, Anna Crawford
Schaeffer Sr., Clarence H.
Schaeffer, Susan Knecht
Schaeffer, Catherine A.
Schaeffer, Clarence Jr. H.
Schafer, Theodore Roosevelt
Schafer, Eva Knecht
Schafer, Theodore Knecht
Schaffer, Edith Transue
Schaffer, William H.
Schaffer, James Henry
Schaffer, Doris Pauline

Schaffer, Lillian Flick
Schiery, Albert A.
Schisler, Harry A.
Schisler, Katie M.
Schisler, Alfred E.
Schisler, Katherine I.
Schisler, Williard P.
Schlamb, Clayton Albert
Schlamb, Dorothy Snyder
Schlamb, Richard Charles
Schlamb, Virginia Elizabeth
Schlegel, Floyd H.
Schlegel, Pearl Wunderly
Schlegel, Henry A.
Schlegel, Louise Adelaide
Schlegel, Anna Laura Beisel
Schlegel, Henry
Schlegel, Katherine Elizabeth
Schlegel, Henry John
Schlegel, Joseph Franklin
Schlegel, Nettie Heckman
Schlegel, Joseph Stephen
Schlegel, Mildred Francis
Schlegel, Dorothy Mae
Schleicher, Asher Daniel
Schleicher, Orpha Davidson
Schmidt, Alice Augusta
Schmidt, Charles W.
Schmidt, Steward Wilson
Schmidt, Elsie Hoch
Schmidt, Arthur George
Schmidt, Bertha Meyers
Schmidt, Wallace, Sr. M.
Schmidt, Earlia I. Danner
Schmidt, Wallace, Jr. M.
Schmidt, Marguerite Ruth
Schmidt, Frank H.
Schmidt, Anna McEntire
Schmidt, Herman
Schmidt, Herman (Mrs.)
Schmidt, Byron Marvin
Schmidt, Grace A. Laub
Schmidt, Jonas Franklin
Schmidt, Viola R. Boerstler
Schmidt, Victor R.
Schmoyer, Chester Phillip
Schmoyer, Naomi Faller
Schmuckle, Max Michael
Schmuckle, S. Jane Fehnel
Schmuckle, Catherine Theresa
Schmuckle, Emma Elizabeth
Schneebeli, Gustave Adolph
Schneebeli, Carrie Eucelie
Schneebeli, Ellis
Schneebeli, Elsie
Schnerr, Ella
Schnerr, Edwin Paul
Schnerr, Emma E. Edelman
Schnerr, Pearl Edelman
Schnerr, Charles Paul
Schnerr, Anna Happel
Schnerr, Kathleen Ann
Schnerr, Louise Happel
Schnerr, Rose Jane
Schoch, Floyd T.
Schoch, Ellen Frantz
Schortz, John Benjamin
Schortz, William S.
Schortz, Elmira L.
Schultz, Carrie Miller
Schultz Sr., Charles Frederic
Schwartz, Frank Frank
Scutt, Walter James
Scutt, Helen Crawford
Scutt, Nancy Jean
Searles, George, Sr. Brinton
Searles, Anna Albertson
Searles, George, Jr. Brinton
Searles, Maurice Robeson
Searles, Theodosia Knauss
Searles, Jean Ann
Searock, Michael Charles
Seifert, Florence Kinginger
Sell, Richard
Sell, Emma Lahr
Semple, Mildred Paulus
Senediak, Alex
Serfass, Sue
Serfass, Elmer Arthur
Serfass, Eva Werkheiser
Serfass, Margaret May
Serfass, Lucielle Joan
Serfass, Cora A. Edelman
Serfass, Frank
Seyer, John J.
Seyer, Joe H.
Seyer, George
Seyfried, Ernest A. N.
Seyfried, Wilhelmina C. Brown
Seyfried, Robert Claire
Seyfried, James David
Seyfried, Ella G. E. Newhard
Seyfried, Harry J.
Seyfried, Mary Muschlitz
Seyfried, Margaret M.
Seyfried, Fred Eugene
Seyfried, Mary Muschlitz
Seyfried, Paul Charles
Seyfried, Lovine S.
Seyfried, Sarah A. Levers
Seyfried, Oliver Lewis
Seyfried, Joseph Henry
Seyfried, Sarah Abel
Seyfried, Carl H.
Seyfried, Hortensia E.
Seyfried, Cora E.
Seyfried, Clarence Lovine
Seyfried, Beulah Itterly
Seyfried, Eleanor Mae
Seyfried, Dorothy Anna
Seyfried, Miriam Caroline
Shafer, Charles Wm. Kistler

Shafer, Laura Huth
Shafer, C. Harold
Shafer, Hilton Huth
Shafer, Henry John
Shafer, Sallie Werner
Shafer, Florence Kocher
Shafer, Floyd Raymond
Shafer, Thomas L.
Shafer, Mina Schaunberger
Shafer, Charles T.
Shafer, Earl
Shafer, Ralph C.
Shafer, Emiline Kistler
Shafer, Myrtle Lorraine
Shafer, Russell J.
Shafer, Doris Moore
Shaffer, Haven Emmet
Shaffer, Mabel Dotter
Shankweiler, Charles Henry
Shankweiler, Bertha Searfass
Shankweiler, Virginia Alice
Shaw, Viola Miksch
Shekletski, Robert James
Shelly, Edna B.
Shepard, Hattie Eaton
Shepard, Edward Emerson
Shick, Homer Clinton
Shick, Florence Kahler
Shiffert, Arthur Clemon
Shiffert, Pearl Mae
Shiffert, Duane Roberts
Shiffert, Urias Thomas
Shimer, Charles L.
Shimer, Marion Schaeffer
Shimer, Howard Allen
Shimer, William K.
Shimer, Mae Bossard
Shimer, Edna C.
Shimer, Howard Everhart
Shimer, Lucile Miller
Shimer, Samuel Miller
Shimer, Christine Moyer
Shimer, Alfred L.
Shimer, William L.
Shimer, Elizabeth A.
Shimer, Milton S.
Shook, William Thomas
Shook, Anna Toth
Shultz, George M.
Shultz, Clara E.
Shultz, Mary Eliza
Shultz, Rachel Emily
Shupp, Evelyn Irene
Siegel, Francis Herman
Siegel, Carrie Stofflet
Siegfried, Daniel Peter
Siegfried, Isabel Remaly
Siegfried, Daniel Harvey
Siegfried, John Jesse
Siegfried, Robert L.
Siegfried, Madora C. Giersch
Siegfried, Mary E.
Siegfried, Joseph Albert
Silfies, Sarah Jane Norton
Silfies, William Michael
Silfies, Jacob Henry
Silfies, Camilla Augusta Hoch
Silvert, Raymond E.
Silvert, Jennie M. Simons
Simons, Helen Violetta
Simons, Henry Oscar
Simons, Lila Wolfgang
Simmons, Frank A.
Simmons, Myrtle Buss
Simmons, Grace B.
Simmons, Edith A.
Simmons, Gertrude Ann
Simmons, Cary F.
Singher, Edward M. M.
Singher, Laura Miller
Sloat, Elizabeth
Smale, Robert Turner
Smale, Dorothy Johnson
Smart, Edward Nelson
Smith, Conrad J.
Smith, John Frank
Smith, Edwin Franklin
Smith, Laura Keiper
Smith, Eveleane Fry
Smith, George Arthur
Smith, Bessie Lane
Smith, Frank A.
Smith, George Oliver
Smith, Lillie Heckman
Smith, Sterling Willis
Smith, Elsie Schweitzer
Smith, Eveline Marion
Smith, Martin James
Smith, Kathryn Emma Schultz
Smith, Otto Cenior
Smith, Mary Alice Kessler
Smith, William Henry
Smith, Gertrude King
Smith, Ariel Roster
Smith, Florence Koch
Smith, Joseph Frederick
Smith, Gerda May
Smith, Annie A. Huber
Smith, Hilda N.
Smith, Gedion
Smith, Elizabeth
Smith, Helen Laubach
Smith, David
Smith, DeCost
Smock, Annie Remaly
Snow, Edith Amelia
Snyder, Thomas Elmer
Snyder, Alavesta Jane Danner
Snyder, Merritt Ellsworth
Snyder, Gladys Rash
Snyder, Abraham Russell
Snyder, Katharine Kaiser

Snyder, Donald Thomas
Snyder, Howard
Snyder, Mary Bowers
Snyder, Nelson McCall
Snyder, Paul Nathaniel
Snyder Jr., William H.
Snyder, Geneva Miller
Snyder, Bertha M. Broad
Snyder, Harold R.
Snyder, Erwin E.
Snyder, Jennie B.
Snyder, Pauline V.
Snyder, Leon E.
Snyder, Harvey Cressman
Snyder, Dorothy Elizabeth
Snyder, Leonard Myron
Snyder, William Harvey
Snyder, Jennie May
Snyder, Harold Warren
Snyder, Milton Edward
Soffera, Angelo John
Speich, Carl Johan
Speich, Christinsen Janey
Speich, Carl Frederick
Spier, Emanuel
Spier, Dorothy Freeman
Stadler, Mamie Remealy
Stamets, John Roseberry
Stamets, Mary Smith
Stansbury, Edith Fabel
Stark, Victor Louis
Stark, Mae Kirkendall
Stark, Shirley Mae
Starner Jr., Joseph Allen
Starner, Leah Verona
Starner, Joseph, Sr. Allen
Starner, Harold Webster
Starner, Florence Raudenbush
Starner, Margaret Conway
Starner, Ralph Cornelius
Starner, Thomas
Starner, Ruth Moore
Starner Jr., Thos. Nauman George
Starner, Margaret Moore
Starner, James Allen
Starner, George Franklin
Starner, Mary Jane
Stauffer, Quintus Henry
Stauffer, Salena Borger
Steckel, Wilson T.
Steckel, Mary Krack
Steed, Houston Thomas
Steed, Mary Howell
Steigerwalt, Asaiba A.
Steigerwalt, Bertha M. Ohl
Steiner, Harry Milton
Steiner, Emma Frantz
Steiner, Margaret Gertrude
Steiner, Kathryn Amanda
Steiner, Clinton C.
Steiner, Tilghman. S. P.
Steinmetz, Rosa B. Eberts
Stelzman, Mary Oswald
Stem, A. E.
Stem, Mary Hoch
Stettler, Gertrude Uhler
Stettler, Franklin Henry Samuel
Stewart, Harvey Eugene
Stewart, Amenie Fehr
Stewart, Lester Nathan
Stewart, Leah Muth
Stewart, Mildred Goulden
Stewart, Floyd R.
Stewart, Eva M. Reimert
Stewart, Irene M.
Stier, Geraldine Kemmerer
Stier, Donald H
Stier, Genevieve A.
Stier, Richard K.
Stier, Annie M. Pritchard
Stier, Rollo
Stiver, Ellwood Hamilton
Stiver, Myrtle Unangst
Stiver, Ellwood
Stocker, Ralph Emelius
Stocker, Anna Elizabeth Oswald
Stocker, Ralph Oswald
Stocker, George Daniel
Stocker, Mary Becker
Stocker, Chester George
Stocker, Emma L.
Stocker, Harry Emilius
Stocker, Alice Strattore
Stocker, Arthur Frederick
Stofflet, Corna Viola Kindt
Stofflet, Millard Abraham
Stofflet, Abraham Jeremiah
Stofflet, Henrietta Uhler
Stofflet, Arthur Samuel
Stofflet, Evelyn Fritchman
Stofflet, Norman V.
Stofflet, Edna E. Ealer
Stofflet, Susan C. Werner
Stotz, Josephine Seyfried
Stout, Russell K.
Stout, Fannie Stannard
Stout, Joseph R.
Stout, George
Stout, Bertha Miller
Stout, Paul
Stout, Clare Cole
Stout, Jeremiah Peter
Stout, Catherine Abbie
Stout, Arling George
Stout, Irene Beers
Stout, Arling Jr. George
Stout, Joanne Klingler
Stout, Elaine Miller
Stranzel, John J.
Stroh, Leroy Charles
Stroman, Gladys Wunderly
Stroman, Earl

Strouse, Mildred E.
Strouse, Reuben H.
Strouse, Sallie L. Beck
Strunk, Arthur J.
Strunk, Hilda Werkheiser
Strunk, Florence Amelia
Stuber, Milton E.
Stuber, A. Lizzie Riegel
Stuber, Charles Monroe
Stuber, Anna Getz
Stuber, Arlene Catherine
Sturgis, Albert O.
Sturgis, Annie Amer
Sturgis, Albert J.
Sturgis, Miriam Happel
Sundberg, George August
Sundberg,Dorothy Walker
Sundberg, Shirley Edna
Swavely, Eva W.
Swavely, Dorothea Jane
Swavely, Edward Haycock
Swavely, Katherine Tobst
Sweitzer, Mary Fulmer

T

Tanhauser, Joseph George
Tanzos, Joseph Martin
Tanzos, Elizabeth Lakatos
Tarnok, Rose Kosits
Tarnok, John Michael
Tarnok, Rose Solderitch
Tashner, Stephen
Tashner, Anna Pirher
Tashner, John
Tashner, Stephen S.
Tashner, Richard
Taviana, Diana Katherine
Taylor, Robert Crawford
Taylor, Benjamin Frank
Taylor, Clifford T.
Taylor, Mrs. Clifford T.
Teada, David F.
Teel, Chester Ellwood
Teel, Doris Mae
Teel, Raymond David
Teel, Irene Villiam
Teel, Ray Junior
Teel, Glendora May
Teel, Gloria Lorraine
Teel, William Kemmerer
Teel, Esther Delilah
Thaeler, Charles Schropp
Thaeler, Arthur David
Thaeler, Ruth Cardine Schropp
Thaeler, L. Schropp
Thaeler, Abraham Schropp
Thaeler, A. David Jr
Thomas, Arthur Fredrick
Thomas, Willard Wilson
Thomas, Helen Hoch
Thomas, Lorraine Elanore
Thomas, Lester Arthur
Thomas, Ellis A.
Thomas, Stella Hellick
Thompson, Clinton James
Tittle, Jerome Morgan
Tittle, Albert Jerome
Tittle, Rachel Morgan
Todora, Thomas
Tokorzk, Peter
Toth, John Daniel
Toth, Frances Fries
Toth, Maryann Lydia
Toth, Johanna Gloria
Toth, Ernest
Trach, Rachel Cathryn
Trach, Paul Stanley
Trach, Willard Marcellus
Trach, Mildred Heyer
Trein, Lucinda Ebbecke
Trein, Eugene D.
Trein, Jennie C.
Trein, Evangiline R.
Trein, Marie E.
Trein, Martha E.
Trein, George Whitefield
Trein, George E.
Trein, Grace Garr
Trein, Anton J.
Trein, Mary T.
Trein, Anton Jr. J.
Trein, Stephen A.
Trexler, Frank Mattern
Trine, Lillie Snyder
Trine, Elmer Ellsworth
Troxell, Elsie Louisa Bitz
Troxell, Edgar B.
Troxell, Eleanor Getter
Troxell, Barbara M. L.
Troy, Katie E.
Truell, Karl O.
Truell, Anna M.
Truell, Rohn
Trumbower, Katharine L. Cope
Trumbower, Peter S.
Trumbower, Amanda E. Kohler
Turner, Agnes O. Martin

U

Uhler, Carrie Hinkel
Uhler, Catharine Schmickle
Uhler, Wilson
Uhler, Warren Madison
Uhler, Grace Roth
Uhler, Donald Albert
Uhler, Millicent Irene
Uhler, Margaret Elenore
Uhler, Mary Elizabeth
Uhler, Norman C.
Uhler, Lela Messinger
Uhler, Irwin V.
Uhler, Mary J.

Uhler, Emilie A.
Uhler, Harriet D.
Uhler, Howard Mutchler
Uhler, Emma Serfass
Uhler, Raymond John
Uhler, Bernard Loyal
Uhler, Robert Ephraim
Uhler, Carl Valentine
Unangst, Alvin Clayton
Unangst, Lillie Bensing
Unangst, Elwood John
Unangst, Hilda Hagenbuch
Unangst, Joanne
Unangst, John Jacob
Unangst, Jennie
Unangst, Raymond
Unangst, John F.
Unangst, Mary E. Schmidt
Unangst, Mary S. Duckham
Unangst, Edward Jacob
Unangst, Mary Helms
Unangst, Mae Susan
Urban, Charles N.
Urisitz, Frank

V

Vandermark, Halleck
Vandermark, Ellen Kahler
VanNatta, H. Thompson
VanNatta, John Anlin
VanNatta, Pearl Mitchell
Vaughn, Alex C.
Vaughn, Ruth Clewell
Vaughn, Virginia E.
Venter, William G.
Venter, Emma Ettwein
Venter, Henry Eugene
Venter, Eva Mae Welty
Ventin, Andy
Viglione, Mariane
Vigliotte, Angeline Louize
Viti, Victor
Vivian, Frank Henry
Vivian, Grace Pauline
Vivian, Lorraine Mae
Vivian, Amanda
Vogel, Clark Reuben
Vogel, Ida Frey
Vogel, Frank Woodrow
Vogel, Elwood Robert
Vogel, Dale David
Voigt, Mary Stocker
Voigt, Marie A.
Voigt, H. Albin
Von Steuben, Mina L.

W

Wagner, Floyd Nathan
Wagner, Nydia Wallen
Wagner, Richard Estes
Wagner, Raymond Charles
Wagner, Mabel Anna Young
Wagner, George R.
Wagner, Margaret M. Applegate
Wagner, Janet Fay
Wagner, Esther F. Kleppinger
Wagner, Charles Christopher
Wagner, William C.
Wagner, George A.
Wagner, Elemanda Edelman
Wagner, Miriam N.
Walker, A. Caroline Etschman
Walker, James A.
Walker, Nora Irene
Walker, Mary Ava
Walker, Tusanna Walker
Wallace, Mack Augustus
Wallace, Geraldine Childress
Walter, Floyd Julius
Walter, Gertrude Etschman
Walter, Alberta
Walter, Esther Marguerite
Walter, Horace E.
Walter, Mary Schlegel
Walter, Alma S. Fehnel
Walter, Jacob J.
Walters, Lester
Walters, William F.
Walters, Jeannette Stark
Walters, Emma Jane Rustine
Walters, Andrew Daniel
Walters, Sarah Catherine
Walters, Betty Mae
Walters, Robert Erskine
Wambold, Elmer P.
Wambold, Lillian V. Wright
Wambold, Gladys
Wampole, Fred H.
Ward, Darius Edwin
Ward, William Wert
Ward, Henry Julis
Ward, Clara Alice
Way, David Caleb
Way, Pauline Wanamaker
Weaver, Raymond Walter
Weaver, Ellen Susanna Deem
Weaver, Annabelle R.
Weaver, Mildred I. Buss
Weaver, Roy H.
Weidner, Bessie Irene
Weierbach, Robin Troth
Weisheit, Anna Caroline
Weiss, Dayton Samuel
Weiss, Marie Kiefer
Weiss, Kathryn Anna
Weiss, Stewart Wilson
Weiss, Ellen Steigerwalt
Weiss, Samuel Eugene
Weiss, Victor Stewart
Weiss, Eugene
Weiss, Mae Hoffman
Welty, George Harrison

Welty, Mary Hogan
Werkheiser, Clarence Edwin
Werkheiser, Anna May Young
Werkheiser, Paul Franklin
Werkheiser, Martha Trach
Werkheiser, Ruth E.
Werkheiser, William Clarence
Werkheiser, Eva Rachel
Werkheiser, Elton Samuel
Werkheiser, Aletha Victoria
Werkheiser, Lelia Emma
Werkheiser, Erwin T.
Werkheiser, Virginia F.
Werkheiser, Elwood Eugene
Werkheiser, Nettie Bender
Werkheiser, Nevin E.
Werkheiser, Howard Jacob
Werkheiser, Clara Hartzell
Werkheiser, Willard Tilghman
Werkheiser, Gladys Arlene
Werkheiser, June Rosette
Werner, George O.
Werner, Mattie Taylor
Werner, Howard W.
Werner, Robert H.
Werner, Flossie R. Brown
Werner, Henrietta A.
Werner, Melvin Otto
Werner, Julia Keller
Werner, Neil Owen
Werner, James
Werner, Lizzie Hoch
Werner, Wilson H.
Werner, Harley Eugene
Werner, Freddie
Werner, Merril Fehr
Werner, Gladys Elizabeth
Werner, Richard Freddie
Werner, Eugene Owen
Werner, Raymond Daniel
Werner, Grace Irene Siegel
Werner, Marion Grace
Werner, Harold Eugene
Werner, Mark H.
Wessels, Josephine A. Heintzelman
Wessner,Raymond J.
Wessner, Ada O.
Whitesell, Jessie Mae
Widdicombe, William P.
Wilhelm, Louise Hunt
Wilken, Ernest
Wilken, Blanche Smith
Wilkinson, Neva Paul
Wilkinson, Sr. Don C.
Wilkinson, Jr. Don C.
Willauer, Charles Clemens
Willauer, Ellen Happel
Willauer, Jessie May
Williams, John Miller
Williams, Leslie Conrad
Williams, Evelyn Buss
Williamson, Effie J.
Williamson, Victor E.
Williamson, Samuel Lavan
Williamson, Helen Smith
Williamson, Eva Mary
Wimmer, George Joseph
Wimmer, Annie Nolf
Winn, Mary Miller
Winn, Katharine Louise
Wisser, Paul Irvin
Wolf, David Wilmer
Wolf, Frances Strunk
Wolf, Ralph Sanford
Wolfe, Annie Frickert
Wood, Frederick Diemer
Wood, Grace Marston
Woodring, Minnie E.
Woodring, Mattie Mae
Woodring, Stanley R.
Woodring Alverna M.
Woodring, Stanley G.
Woodring, Elaine E.
Woodring, Kathryn M.
Woodring, Dolores M.
Woodring Jean M.
Woodring, Margaret A.
Woodring, Robert F.
Woodring, Gerald W.
Worman, Harry Levi
Worman, Esther Storm
Worman, David Storm
Worman, Elizabeth Gertrude
Wotring, Wallace Harvey
Wotring, Amanda A. Trumbower
Wright, John Joseph
Wright, Martha Knauss
Wright, Charles Spence
Wukovitz, Frank
Wukovitz, Catherine Wind
Wukovitz, Hilda C.
Wunderly, Paul T.
Wunderly, Ella Koch
Wunderly, Daisy E.
Wunderly, J. Caroline E. Neumeyer
Wunderly, Carolyn Neumeyer
Wunderly, Frank Truman
Wunderly, Frank
Wunderly, Jennie Sandt
Wunderly, William John
Wunderly, Louis Joseph
Wunderly, Sallie Ann Eck
Wunderly, Mary Alice
Wunderly, Robert George
Wunderly, Hannah Schlabach
Wunderly, Bertram Francis
Wyjhoskie, Mike J.
Wyjhoskie, Henry M.
Wynne, Morris J.
Wynne, Esther I. Bachman

Y

Yandrisevits, Phillip
Yeakel, Beulah E.
Yeakel, Raymond G. F.
Yeakel, Dorothy I.
Yeakel, Dallas R.
Yeisley, Edgar Thomas
Yeisley, Annie Jones
Yeisley, Howard Elias
Yeisley, Mabel Smickle
Yeisley, Peter
Yeisley, Ida Paul
Yeisley, Richard Thomas
Yeisley, Harley Paul
Yeisley, Florence Fox
Yeisley, Mae Marguerite
Yeisley, Peter Fox
Yost, Victor Stephen
Yost, Edith
Yost, John Lewis
Yost, Rose Williams
Yost, Shirley Anne
Young, Edward
Young, Rufina Nolf
Young, Frank A.
Young, Mabel I. Bartholomew
Young, Phyllis A.
Young, Dwayne K.
Young, Richard A.
Young, John Q.
Young, Kenneth F.
Young, John M.
Young, Carrie M. Seigle
Young, Emmett E. (Jr.)
Young, Rebecca V. Reber
Young, Robert Allen
Young, Jean Helen
Young, Minnie C. Yob
Young, Raymond T.
Young, Robert George
Young, Alice Messinger
Young, Glenn Edgar
Young, Lester James
Young, Anita Elizabeth
Young, Frances Louise
Young, Palmer Jacob
Young, Minnie Tittle
Young, Mildred

Z

Zeller, Constance Venter
Zellner, John Peter
Zellner, Lizzie Buzzard
Zerfass, Wilson
Zerfass, Sue Demko
Zerfass, Wilson Jr.
Zerfass, Warren Clinton
Zerfass, Richard Clark
Zerfass, Roger Earl
Zerfass, Wilson Sr. Albert
Zerfass, Wilson Jr. Albert
Zerfass, John V.
Zerfass, Herbert C.
Ziegler, Robert Franklin
Ziegler, Helene Kraemer
Ziegler, Robert Carl
Ziegler, John Frederich
Ziegler, Elizabeth Alice
Ziegler, Clarence H.
Ziegler, Herman Franklin
Ziegler, Ellen Sarah Smith
Ziegler, Anna J.